



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

### Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

### About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>



AN

(Bowler

Digitized by Google

P. 100







20





ONE TALENT IMPROVED:  
OR,  
THE LIFE AND LABORS  
OF  
MISS SUSAN G. BOWLER,  
SUCCESSFUL SUNDAY-SCHOOL TEACHER.

---

BY B. K. PEIRCE.

---

“And ye, blest laborers in this humble sphere,  
To deeds of saint-like charity inclined,  
Who from your cells of meditation dear  
Come forth to guide the weak, untutor'd mind—  
Yet ask no payment, save one smile refined  
Of grateful love, one tear of contrite pain;  
Meekly ye forfeit to your mission kind  
The rest of earthly sabbaths. Be your gain  
A sabbath without end, mid yon celestial plain.”  
MRS. SIGOURNEY.

8611  
REVISED BY THE EDITOR,  
D. P. KIDDER.

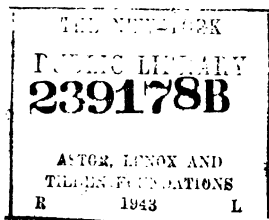
---

NEW-YORK:  
PUBLISHED BY G. LANE & C. B. TIPPLET,  
FOR THE SUNDAY-SCHOOL UNION OF THE METHODIST EPISCOPAL  
CHURCH, 200 MULBERRY-STREET.

J. Collord, Printer.

1845.

ETR



Entered, according to Act of Congress, in the year 1945, by  
**G. LANE & C. B. TIFFETT**, in the Clerk's Office of the District  
Court of the Southern District of New-York.

## EDITOR'S PREFACE.

---

THIS biography has only to be read to be useful. Few memoirs of departed Christians are so well adapted to the wants of the times.

Plain, practical, and simple, it will address itself to every one's comprehension and sympathies. Free from the tedium of didactic works, it inculcates the best of precepts, all illustrated by a lovely and consistent example.

The teacher, and we might almost say the Christian, who does not find this a deeply-interesting and profitable book, will have reason for close heart-searchings, and for inquiring

whether indeed he is aware of the nature and responsibilities of the work in which he professes to be engaged. We rejoice to believe that there are thousands who will delight in the perusal of these pages, and will draw from them instruction, encouragement, and consolations of the most valuable kind.

*New-York, June, 1845.*

# CONTENTS.

---

## CHAPTER I.

ONE talent, or the object of the present memoir . . . . .	Page 7
---	--------

## CHAPTER II.

Lynn—Preaching of Jesse Lee—Parents of subject—Early training—History of Lynn Common sabbath school . . . . .	15
---	----

## CHAPTER III.

Conversion — Christian walk — Intercourse with friends . . . . .	23
--	----

## CHAPTER IV.

Revival in the sabbath school—Measures for perpetuating it . . . . .	45
--	----

## CHAPTER V.

Extracts from diary . . . . .	65
-------------------------------	----

## CHAPTER VI.

Extracts from diary continued . . . . .	91
---	----

## CHAPTER VII.

Some elements of the success of the subject of this memoir, with extracts from diary—High appreciation of her office . . . . .	107
--	-----

## CHAPTER VIII.

Secret of success—Careful preparation . Page 116

## CHAPTER IX.

Secret of success continued—Affectionate familiarity  
—Labors for immediate conversion—Cherishing religious impressions—Corresponding with class . 130

## CHAPTER X.

Selections from her notes and letters to her scholars  
and young friends . . . . . 139

## CHAPTER XI.

Notes continued . . . . . 158

## CHAPTER XII.

Letters from her scholars . . . . . 174

## CHAPTER XIII.

Closing reflections—Sickness and death . . 188

# THE LIFE OF SUSAN G. BOWLER.

---

## CHAPTER I.

### INTRODUCTION—ONE TALENT, OR THE OBJECT OF THE PRESENT MEMOIR.

THE life of a person of ordinary talents, so little known out of the affectionate, but limited circle of household friends, and one whose life was not marked by any striking incidents or personal adventures, might seem, at first sight, hardly to offer sufficient material for even the partial biographer, or to have any good claim upon the time and attention of the reader. And yet, after all, the life of the quiet, unpretending, but consistent and devoted Christian, is, perhaps, the most useful to the general reader.

Examples of *every-day* religion, exhibited in all the humbler walks of life, by saints endowed with no extraordinary gifts, and exciting no marked attention, will affect more happily and profitably the hearts of the great mass of Christians, than the startling experiences, astonish-

ing adventures, and extraordinary gifts of the few, who may be thus uncommonly endowed by the all-wise Creator.

The lives of the former class will encourage the active use of the smallest means: they will inspire with new vigor and confidence the hearts of the weak—those whose endowments and opportunities are limited—while the latter will rather excite envy, or self-distrust, and an entire neglect of the more unobserved, but, perhaps, not less essential and efficient graces and charities.

The one class will induce the fatal opinion, that without these extraordinary gifts nothing can be done, while the other will clearly exhibit the great amount of good that may be accomplished by the faithful use of ONE TALENT.

These are the persons that most need encouragement; they are *burying* their talent; they have set a small estimate upon the power and means of usefulness, and, shrinking into the shade, deprive themselves of the indescribable luxury of doing good; and, what is more to be lamented, deprive society of labors, which, though humble, would be of immense benefit.

The ordinary paths of life, which lie open to the footsteps of all, offer a thousand opportunities for religious efforts, suited to the range of



the humblest gifts. Affectionate and pious conversation ; a consistent and living Christian example, exhibiting the amiable and forbearing tempers of the gospel ; visiting the sick, presenting the consolations of religion, or pointing to the Lamb that taketh away the sins of the world ; distributing tracts, or laboring in that most important and heavenly institution—the sabbath school : all these varied opportunities of useful labor are within the reach of the humblest endowments.

Perhaps, for a modest and retiring female, no field of usefulness more congenial to such a temperament can be found, than the last ; and if there were no other argument for the value of this means of grace, this would give it an inconceivable worth. What an amount of precious female talent must have for ever lain dormant, unless it had been waked into life and activity at the call of the tender *lamb*s !

While the management and discipline of such a school, and, perhaps, the older and more advanced scholars, may seem to demand the energy of a strong-minded and well-informed man, none have been more successful in the infant department, and in the conversion and early training of youth, than devoted female teachers.

It was in the cultivation of this delightful and profitable field of Christian labor that the amiable and pious subject of this memoir gleaned such rich harvests of good, and gained a name so honorable in the circle where she moved, and a memory so fragrant and abiding.

Not the smallest reason for the issue of the present volume, was the hope encouraged in the heart of the writer, that the eye of some young female might light upon it, and, glancing along its pages, be struck with the example of practical piety, of cheerful sacrifice, patient labor, and great success exhibited in the short life of a youthful sabbath-school teacher—who, though she drooped at midday, accomplished more than many who tarry until the eventide. By her example, we hope others, now unconscious of the proper and sufficient talents, or unacquainted with the opportunities of eminent usefulness offered in the sabbath school, may be induced to “go and do likewise.”

The field is not yet cultivated. Thousands are now growing up in spiritual ignorance, imbibing pernicious and fatal principles, and becoming confirmed in vicious habits, who might be saved, could they but be brought under the influence of this institution. And here the efforts of female teachers will be most

successful. Their very weakness is a tower of strength. Nothing will disarm prejudice, mellow the hard heart, and secure the unwilling sacrifice, sooner than the kind and earnest tones of a woman's voice. Such a one will best succeed with indifferent and wicked parents; and such a one will soonest charm away, from the haunts of sin and shame, the half-refusing but subdued youth.

We have known female teachers who have, time and again, gathered up, and secured beautiful and promising classes of both sexes, from the lowest depths of degradation—from homes of misery and sin.

A teacher presented herself at the door of a sabbath school. She was a member of a different church, and attached to her own communion; but eager for an opportunity to *work*. "I had a class," said she, "in our sabbath school, but was taken sick, and during my confinement my place has been supplied by another. Our school is full, and there seems to be no room for one there. If you will give me a place among you, I am willing to labor. I do not desire a class; but give me a *place*, and *I will bring a class with me.*" Of course her request was granted, and the next sabbath she was there in her place; her allotted seat full of

children, whom she had sought and obtained during the week.

Young friends, what a blessed work is this ! *Souls* snatched from the haunts of sin, the paths of vice, the vanities of youth, and transformed into virtuous and pious children ; made to become holy and useful men, and eventually gathered into the paradise of God !

Again, such simple and truthful biographies, as the one here presented, are *encouraging*. The labor demanded of the teacher is great, and often exceedingly trying. The bread must be cast upon the waters, and often is not seen until after many days. The teacher goes forth *weeping* before her class, and bearing the precious seed, and long is it, oftentimes, before she is permitted to return rejoicing, and bringing her sheaves with her. It may be long before the pride and obstinacy of the child's heart may yield : tears and prayers may seem to be lost upon some ; and the distressed and anxious teacher may almost despair of success ; but, in the life of this devoted instructor, we have the best assurance that these labors of love and patience of faith are not lost. We shall reap, if we faint not. Our labor is not in vain in the Lord.

Many doubt the possibility of a sound and

permanent conversion in early youth ; others, although they dare not limit the power of God, are still distrustful of these early and lisping experiences, and therefore do not labor chiefly for the immediate conversion of their youthful charge, but are satisfied with the inculcation of good manners and morals, and a correct understanding of the Scriptures.

In the following pages will be given undoubted evidence of thorough and sound conversions among children—a real change of heart, exhibited in a loving attention to the duties of religion, in obedient and sweet tempers, and even in peaceful and happy deaths. What encouragement does this afford to the faithful and hopeful teacher ! What a source of unutterable satisfaction must it be to the heart of the teacher, living or dying, to know that her *whole class*, or many of them, had become heirs of life through her sanctified exertions !

This sketch is also *instructive*. Many a sincere teacher is pressing the earnest inquiry, in every direction, “How shall I benefit my class ?” “How shall I most effectually reach the hearts, and secure an immediate submission to the claims of the gospel ?” In the diary of our deceased and now sainted friend, and in

her shining example, may be found answers to these important questions. Having read the one, and followed the short outline of the other, the secret of her success will be discovered. We shall not wonder at her almost perfect command over the thoughts and feelings of her class when standing before them, at the deep and lasting love they bore her, at their early and effectual conversion, or at the consistency of their Christian deportment. Her example may be safely followed ; and we especially recommend her various and happy expedients for doing good to the notice of junior teachers.

Finally, we have exhibited here another illustration of the power, efficacy, and beauty of our holy religion. We shall see it harmonizing, mellowing, and ennobling the heart and life of its possessor—bestowing rich and imperishable pleasures, and adding no sorrow therewith—giving a great end and purpose to the present existence—solacing affliction—triumphing in the hour of death, and opening up an endless and blissful life beyond the tomb.

## CHAPTER II.

**LYNN—PREACHING OF JESSE LEE—PARENTS  
OF MISS BOWLER—EARLY TRAINING—HIS-  
TORY OF LYNN COMMON SABBATH SCHOOL.**

ABOUT ten miles north of the city of Boston, and stretching for a number of miles along the shores of the Atlantic, is the large and beautiful town of Lynn with its thousand white dwellings and numerous churches.

In none of the thriving and busy towns of New-England has the denomination, of which the subject of this memoir was a member and an ornament, flourished more vigorously than in this place. When the Rev. Jesse Lee was almost literally driven from Boston, in 1790, he found here a grateful shelter, and cordial friends. Under his faithful labors a blessed revival broke out, and a Methodist Church was soon established. This was over fifty years ago ; and since that time the church has more than kept pace with the ravages of death, and the thousand changes incident to so long a period of time. Three large churches in the different districts of the town, together with the multitudes now in glory, are the results of the self-denying labors of that early pioneer of Methodism.

Thomas and Frances Bowler, the parents of our subject, are still living, and are members of the Central church. For many years they have been connected with her communion, enjoyed her privileges, sustained, by their prayers and labors, her institutions; and, during some of the latter years, have enjoyed the indescribable pleasure of kneeling at her altar in the midst of their children.

SUSAN G. BOWLER, to whose memory we offer the present tribute, was born on the 20th of June, 1815. Of her early life little of general interest has been preserved. She was not distinguished from the other young members of the family by any peculiarity of temper or habit. She was quick and eager in the acquirement of the rudiments of knowledge, and obtained an early and good education. In the short sketch of her life before us, drawn up by her mother, it is said: "She was by nature bright and active, and grew up pleasant and agreeable at home, and beloved by all her friends and acquaintances." If there was any one trait that might be said to predominate over the others, and which afterward was eminently conspicuous in her character, it was an amiableness of demeanor, winning for her the strong



attachment of her friends, and predisposing in her favor comparative strangers.

We are obliged to pass over her early religious training, with but a remark or two, out of respect to the feelings of her parents, who would shrink from public notice, esteeming, as in humility they do, their failings in domestic management more prominent than their faithfulness. One of their plans, however, is so worthy of imitation, that we may be pardoned for presenting it.

Mrs. Bowler was accustomed to take her children often apart by themselves, and pray with and for them, personally, and with much affection. The effect of this religious familiarity and interest, on the part of the parent, was seen after the conversion of her daughters, if not before. Instead of that diffidence and distrust, often felt and exhibited by serious children in the presence of their parents, her daughters were accustomed freely to unite in vocal prayer with their mother, before retiring to rest. At an early age, Susan became connected with the Lynn Common sabbath school; and as this, undoubtedly, was one of the chief agencies in fitting and preparing her for her future labors, it may not be out of place to introduce a short description of the school.

Long antecedent to the establishment of sabbath schools, Francis Asbury, our first bishop, and Jesse Lee—the apostles of Methodism in New-England, and, under God, the founders of the Lynn M. E. Church—were not unmindful of that important part of Christ's commission to his servants: "*Feed my lambs.*" Saturday afternoon was the time devoted to this interesting and necessary labor; and, from house to house, these indefatigable and pious ministers would pass, catechising, instructing, and exhorting the children. Their labors were not in vain. Some are now living, and teachers in the schools, who received their earliest religious impressions while sitting at the feet of these servants of God. A friend has kindly gathered from their lips some incidents connected with these interesting scenes, which, though a seeming digression, cannot but interest the reader. On such occasions, he says, "there were gathered around these ministers a group of prattling boys and girls, who learned to revere them, and to cherish toward them feelings similar to those Dr. Clarke felt for Mr. Wesley, when he followed close at his heels going from preaching—literally treading in his steps." These ministers carried with them, snugly packed up in their saddle-bags, or long pockets,

with their Discipline, Hymn Book, and Bible, "*The Short Scripture Catechism*." By this means, a class "of the fathers" received instructions in the first principles of our holy religion. They subsequently gave character to a score of Methodist preachers. The following incident will illustrate the success of their teaching, and the estimation in which this small book was held in those days.

There was a little boy who attended the Saturday school of Mr. Lee. He learned the answers to the questions proposed from the catechism, and "was wonderfully taken up with it."

It had, indeed, many attractions to him; but how to possess the treasure was a question not so easily solved. Six and a quarter cents was the enormous price required for it; and how was he to get six and a quarter cents! But "where there is a will there is a way," says the proverb. The will was possessed, and the way was soon presented. A neighbor's field must be ploughed, and a boy was wanted to ride the horse for that purpose. This lad secured the job, and rode one entire week! On Saturday evening the farmer took him to the front door of his mansion—lest perchance his neighbors should see his extravagance—and

taking from the old china tea-pot *exactly six and a quarter cents*, paid off the week's work. With this money the catechism was purchased, and the instruction it contained was treasured up to old age. That boy is now one of the oldest members of the church—a class-leader, and, as will readily be supposed, a devoted friend of the sabbath-school cause. Another fact connected with this catechism.

At the very time the above incident occurred, there was in attendance upon these same *Saturday afternoon schools*, for which our Sunday schools have been substituted, a young man about seventeen years of age. From being taught, he soon began to teach this text-book. Shortly after he packed it away in his pocket, with the Discipline and Bible, and became the first *native* itinerant Methodist preacher in New-England. The catechism helped him to many a Scriptural sermon; and, also, by its proof-texts, out of many a religious discussion.

Time rolled on, and the church began to feel the need of making the "Short" Catechism longer; or of substituting a more extensive one.

At the request of Bishop George, and subsequently at the request of the New-England Conference, this young man was requested to write such a work. He did so: the manu-

script was approved by a conference committee, and sent to New-York to be published; but on its arrival the book agents had just commenced the publication of Mr. Watson's "Wesleyan Catechism." The manuscript still exists, and bears no slight resemblance to the admirable work of Mr. Watson, both in plan and execution. The author is now living, and may be seen mingling, from sabbath to sabbath, with the descendants of the *Saturday afternoon school*.\*

These interesting reminiscences of other days are well worthy of preservation; and it cannot be doubted that this spiritual training of the fathers prepared the way for the very efficient and successful religious education of the children.

Twenty-five years after the establishment of this "school of the prophets," the day of meeting was changed, and a regular *sabbath* school organized. This was in 1816, or 1818; and it deserves to be reckoned among the earliest schools of the kind in the United States. It met in an adjoining school-house, and, at the close of the exercises, the scholars walked

\* We shall be pardoned if we mention the venerable name of Enoch Mudge, as the person alluded to in the above notice.

two by two to the place of worship. The teachers in this school were the former scholars of Asbury and Lee.

“The exercises consisted of recitations from the Bible, hymns, and frequent addresses from friends of the cause. Some of the people of the town thought the establishing of a *school on the sabbath*! a strange and alarming innovation upon old religious customs. Most of them, however, lived to approve it, and to lament that their childhood had not been favored with its advantages.”

The next important advance and improvement in the school was the organization of the still existing “teachers’ class,” and the adoption of its present constitution, in 1829, “through the agency of the Rev. Horace Spaulding, whose name is embalmed in the memory of the teachers and scholars favored by his instructions, and will be blessed by generations yet unborn.”

At this time the school, under the direction of Mr. Spaulding, was brought into a system of thorough discipline, and the foundation was then laid of its subsequent unparalleled success. As some of the features of this system will be of general interest, and worthy of universal application, and at the same time illustrate por-

tions of the life and labors of our deceased sister, we may be permitted still further to continue our digression.

The praise of the Lynn Common school is in all the churches, on account of its interest in, and contributions to, the missionary cause ; but the *secret* of its success here may not yet be so generally known. Thus writes the friend above alluded to : “ *The missionary enterprise was systematically incorporated into the regular exercises of the school.* ” The following constitution, adopted by the teachers’ class, will show how this was done :—

“ I. Let the teachers’ class be resolved into a missionary society, for the purpose of assisting to establish Sunday schools among the Indians.

“ II. Let a treasurer be chosen to receive all the money contributed for the above purpose, and keep the same until directed by the class, or a committee appointed therefrom, how to dispose thereof.

“ III. No particular sum shall be required of members ; but each shall pay weekly, to the treasurer, one cent or more, as he shall feel able.

“ IV. Each teacher shall be a collector in his class, to receive the contributions of the chil-

dren for this purpose, noting the sum paid by each scholar, opposite the number of perfect lessons in the attendance square.

“V. To facilitate the taking up of the contributions, let the treasurer, toward the close of the sabbath school, pass around the missionary box to each of the classes.

“VI. The treasurer shall keep an account of the money paid in, noting the amount weekly; and once in three months he shall report to the class the state of the funds, and deliver, or cause to be delivered, a short address before the sabbath school, to keep alive the interest, and to encourage all hearts in this labor of love.

“VII. That the parents may understand the object, and all things move on more harmoniously, let the pastor of the church frequently explain it before the congregation; showing that though we should be happy to have all the children unite in this laudable object, yet they need not pay any more, nor any longer, than their parents are willing that they should.”

The result of this was the production of a deep missionary *spirit* in the school; two of its teachers have devoted themselves with great success to the labors of a missionary station: the grave of one of them is on missionary ground. The school for a long time supported



a Sunday school in an Indian missionary station of the M. E. Church ; and published, in the language of the tribe, the Wesleyan Catechism, No. 1. The reports regularly received through the treasurer, from the scene of their contributions, greatly interested the children, and encouraged them in their work. Every teacher, by this method, was committed to the missionary enterprise, as a part of his required duty—each class being a miniature missionary society—and the sympathies of teachers, parents, and scholars, were powerfully directed into this blessed channel.

“ Another important feature,” writes our correspondent, “ in this school, was the habitual attendance of the teachers upon the ‘ teachers’ class.’ In addition to the superior preparation thus secured, for communicating proper explanations of the lessons, and for imparting interest to the exercises of the classes, the thorough discussions of Scriptural subjects, for which the class has ever been distinguished, afforded every teacher the finest possible means of an intimate acquaintance with God’s word, and a consequent improvement in personal piety.

“ An early member of this class, subsequently an itinerant Methodist preacher, has frequently been heard to remark, that the training in Bibli-

cal knowledge, there obtained, has furthered his usefulness greatly, and laid the foundation of all other acquisitions of the same kind. This class has given stability to the whole machinery. Like the senate chamber of congress, it has been the repository of wisdom, and the safeguard against sudden revulsions and unadvised innovations. Not only has it been the preparatory school, from which have advanced the oldest scholars to their places—as teachers, secretaries, and superintendents—but a college, from which have graduated a half a score of Methodist preachers.

“It has been at once the citadel to receive the most determined opposition, and a picket upon the outposts to watch the movements of the enemy. When all sabbath schools shall exhibit such features they will, at the same time, show greater usefulness and stability. It has blessed the church with a large number of useful, and, to some extent, distinguished members. We connect thus their religious history with this school, because they have delighted to advert to it as the garden in which were sown the seeds of the subsequent fruit their lives produced.” Here, for a while, lived and labored that polished shaft in his Master’s quiver—Rev. Joshua W. Downing; blessed in the school

himself, and in turn blessing it with his prayers and instructions. But now "he is not, for God took him." Fitted for extensive usefulness, at home and abroad, in this school the devoted Shepherd labored here awhile, and then placed himself, "a whole burnt-offering," upon the altar of God—to die for Oregon.

Here the amiable and pious Newhall, a teacher in the Providence Conference Academy, a graduate of Wesleyan University, found the blessed faith which threw such an exceeding lustre over the mild and gentle traits of his character; and fitted him to be an eminent illustration of the power of grace, in nature's weakness and decay, and for a death full of peaceful triumph.

"The last fifteen years have witnessed the death of at least half a score of young men of uncommon promise to the church—the foundation of whose piety was laid in this school." Who, in view of this, shall dare call in question the importance and power of the sabbath-school institution!

Such has been the religious influence of this church over its youth, and such is a sketch of the history of the school in which sister Susan G. Bowler labored successfully. Her name was recorded as a teacher as early as 1828, about the time of its reorganization, when she

was quite young, and even before her conversion. Her early religious education, her confirmed habits of morality, and the tenderness of her heart, together with the exigencies of the case, may form one of the exceptions to the general rule, that a teacher of piety should herself be pious.

---

### CHAPTER III.

#### CONVERSION—CHRISTIAN WALK—INTERCOURSE WITH FRIENDS.

It was while connected with this sabbath school that the most important event in her life occurred. Under the labors of the Rev. A. D. Merrill, in the church at Wood-End, (the upper parish of Lynn,) a gracious revival commenced; and many of the young, as well as old, were converted to God.

This was in 1829; and Susan was fourteen years of age. She attended a protracted meeting held at the time, in the Wood-End church, and was soon deeply convicted of sin, and of the necessity of a new heart. After a short struggle with the pride of her sinful nature, she fully submitted to the Saviour, and obtained a very satisfactory evidence of her forgiveness, and

adoption into the family of God. Young as she was, when she thus entered into covenant with the Almighty, she never, to her dying day, forgot her vows. That her religious life was always what it should be, that she was not moved by the peculiar temptations incident to youth, we do not mean to say ; but, so far as a settled principle to serve God was concerned, she never wavered. Her attention to her religious duties and habits was constant and persevering. She joined the church on probation ; and at the close of the required time was admitted into her fold. From that time until her death she strove earnestly to avoid bringing a reproach upon the cause she loved. Her mother writes : " From that time (the time of her joining the church) she was always faithful in the performance of her duties, and always in her place at church and in the sabbath school, wet or dry, fair or foul weather. Nothing but sickness ever kept her at home."

The stability and sincerity of her religious profession are exhibited in all her correspondence with her young associates ; through all the vivacity of youth, and the warm expressions of her very affectionate heart, runs a deep vein of humble and consistent piety. About the commencement of 1834, we find the

following extract, in a letter to one of her most familiar friends, which we copy as an illustration of the remark just made. After many expressions of tender regard, she continues: "I have heard of the revival, and hope it will reach here: we feel the need of it very much. I have been quite dull in my mind for some time; but hope the happy day will soon arrive when I shall overcome all my sins, love God supremely, and serve him faithfully all the remainder of my days. I feel an earnest desire to come out from the world, and be separate, and to follow the Lord through evil as well as through good report. I hope I shall be enabled to glorify him on earth, that I may have some humble seat in his kingdom at last. Dear M., how do you get along in the ways of religion? Forget not your friend in your daily intercessions with the Saviour. Pray that I may grow in grace, and in the knowledge of Christ daily."

The following sketch of her character, commencing at a period but little subsequent to her correspondence, was prepared, at the request of the writer, by her intimate and highly-prized friend and companion, Mrs. Stevens:—

"MY DEAR FRIEND,—As I sit down to comply with your request, busy memory takes its flight

into the past, circling and hovering over the scenes of my acquaintance with the subject of your narrative. The circumstances of my introduction to her, though unimportant in themselves, are so characteristic that I cannot omit mentioning them.

“I well remember my first sabbath in Lynn. I had arrived there the previous day, a perfect stranger, accompanied only by my father, who, in obedience to the commands of conference, commenced that day his labors with his new charge in that place.

“Perhaps the family of a Methodist minister never feel more deeply the painful changes to which they are subjected than during their first sabbath in a new location. I recollect how my young heart swelled as the strange faces of the new congregation were contrasted with the loved and familiar ones of the old. But memory, faithful to her trust, recalls also the timid but gentle voice, and winning smile, which met me after the service was concluded, welcoming me with such sincere earnestness that my heart surrendered at once. During our walk home, (for Susan accompanied me,) with the facility of fourteen, we became quite acquainted; and, on parting, she promised to call in about an hour to accompany me to the sabbath school. Punc-

tual to the time, she arrived, and this was my first introduction to the large and flourishing sabbath school of Lynn Common, in which I soon became interested, and from which I separated with deep regret, at the end of our two years' residence.

"We soon became intimate friends; for Susan possessed qualities of mind and heart which could not but endear her to those who knew her. I think she was about fifteen at this time; but she had been some time a member of the church, and an efficient sabbath-school teacher. The impression produced upon my volatile nature, by the integrity of her principles and the uprightness of her character, can never be obliterated by 'time's effacing fingers.' I felt a respect for her rarely experienced by a girl of scarcely fourteen for one so little her senior. The remainder of our acquaintance, which was interrupted only by death, increased this sentiment, as well as my affection for her. No trait of her character was more beautiful than the warm friendship she was capable of feeling and inspiring. Perhaps no one ever possessed a truer friend. Some of my most grateful recollections of her are associated with the kindness and sincerity with which she reproved my faults.

"You may notice instances of this in her



letters to me ; and the spirit which actuated her was equally truthful and beautiful in our personal intercourse. Nothing marked her more strongly than her humility. She was timid and mistrustful of herself, almost to a fault, as all her correspondence indicates ; and yet, so well balanced was her character, that she never shrunk from any known duty, however painful or arduous the performance. Her faithfulness and punctuality, in everything she undertook, were remarkable. No person was present at the sabbath school, the teachers' meeting, or the Bible class, if the weather was sufficiently inclement to detain Susan from them ; it was always understood that she was sick, or out of town, if her place was vacant.

“ As a sabbath-school teacher, you, and all who knew her, know how successful, how untiring were her efforts. Each returning sabbath saw her surrounded with a band of young immortals, whom she sought, with earnest words and increasing prayers, to lead to the Lamb of God, who taketh away the sin of the world. Month after month might fly away, and the seed might seem cast on barren soil ; but she went on unwearied in well-doing, and in due season the reward was abundant. Her affectionate admonitions, her blameless life, the beauty and

elevation of her character, her ceaseless efforts, her prayers and tears, could not but have their effect on those consigned to her care; and one after another became partakers of that peace which passeth understanding. Emphatically she 'pointed to heaven and led the way.' It was delightful to see how simple, how confiding, how almost heavenly became the intercourse between them. Their spiritual joys and griefs were all poured into the beloved teacher's ear; and met sweet sympathy, earnest counsel, or loving reproof.

"The results of the hours they consecrated to mutual prayer are perhaps better known to you than myself; but they must have had precious influence; teacher and pupil must have gone forth from those seasons of sacred communion, strengthened to meet and to brave the conflicts of life."

In the last sentences of the above sketch the subject of some of the future chapters is anticipated; but we preferred not to divide so interesting and truthful an outline of the life and character of our young friend. Before dwelling at large upon her faithfulness and success as a teacher, it may be well to give some prominence to that conspicuous trait of her charac-

ter—her strong love for, and deep interest in, her friends. She was endowed with a disposition of unusual sweetness; and was every way calculated to be a tender, beloved, and profitable companion. A common friend writes, in a letter containing a few suggestions as to the execution of the present work: "There is another point I hope you will be able to make prominent—her deep affection for her friends. She was no common friend. 'Many daughters have done virtuously, but she excelled' most that I have known." In a note accompanying a package of her letters, a dear friend of the deceased one writes to me thus: "Please preserve and return these choice breathings of a sainted friend. The remaining letters in my possession only speak the same warm affection, flowing from a heart where dwelt a fountain made more pure by love divine."

The inner circle of her friendships consisted of some half dozen most attached and affectionate friends; with these she continued a correspondence, well sustained on her part, both as to the number and character of the letters, until her final sickness. She never lost or sacrificed her familiar associates. Whoever became enrolled upon her list of friends remained permanently there. There was no fickleness in her

affections ; and the charm of her unaffected and winning simplicity of character never broke in the hearts of her companions.

We shall be obliged, in order to avoid giving an undue size to our little volume, to make but a few selections from this friendly correspondence. Among her early writings we notice the following, to her friend M. :—

*“Lynn, September 25, 1833*

“DEAR M.—I have just returned from meeting, and will now spend a few moments in writing to you. As I can write but little, I will choose the best subject—religion. And shall I ask your advancement ; shall I inquire how much treasure you have laid up in heaven since I saw you ? What are your consolations, your hopes, your fears ? ‘The Christian has much to try his faith ; many enemies to conquer, and powerful enemies too—the world, the flesh, and the devil.

“The longer I live, M., the more I am convinced of the blessedness of religion ; of its perfect adaptation to the wants of the soul. It fortifies us against the ills of life, prepares us for every change, enables us to pass peacefully through this scene of conflict ; however much God may see fit to afflict us, we may still

have a joy which the world cannot give nor take away. How delightful will it be when we arrive at the end of our journey, to find ourselves seated in our Father's kingdom—never more to suffer pain, but to be eternally 'with God shut in!'

"O, M., I trust you are still serving God. It is a blessed consideration that we are devoting the morning of our days to his service. I feel this evening like commencing anew. I have not lived so faithful to God as has been my privilege and duty; but it is my desire to grow in grace, and in the knowledge of God. I recall to my mind the happy hour when I gave my heart to God; and I praise him that he has kept me by his grace thus far. I am by no means discouraged, but am resolved, by his assistance, to spend the remainder of my days in his service. I realize that there are joys before us of which we have but just tasted; let us press forward, then, until we are perfect in Christ Jesus."

In the extract that follows we have an exhibition of her affectionate Christian faithfulness:—

"MY DEAR M.—I have been thinking this evening of the time Mrs. D. first told me you

had 'forsaken the living waters, and had hewn out to yourself cisterns, broken cisterns that can hold no water;' and it has cost me many a tear and sigh, and heartfelt sorrow. Do you now feel as you then did? I wish you would tell me, as a friend, all your feelings: gladly would I be of use to you, if I could.

"Be persuaded, dear M., by one that loves you, to return to the fold you have forsaken, and to that Saviour who stands with out-stretched arms to receive you: he will receive those that return to him. My prayers to Heaven for you daily are, that you may be a true Christian; for I know, if you are, you can be of great use in the world. God has blessed you with talents far superior to many of your friends; ought you not, therefore, to use them for his glory, and the good of your friends around you? You may think, dear M., that I ought not to write thus; but you will excuse all that you think is wrong in me, as I have no other object in view than your good.

"Do write to me often; your acquaintances send love to you; but I feel persuaded that none feel more love for you, none would delight more in seeing you, than your loving friend and sister,

"SUSAN G. BOWLER.

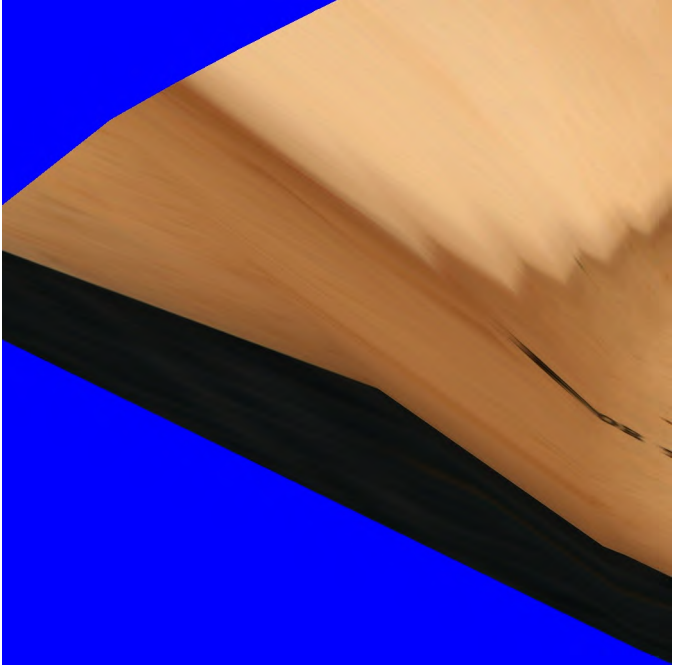
The following were addressed to a dear friend in Boston :—

“DEAREST C.—We have had quite an interesting occasion to-day. How I wish my dear C. had been with us! We rose at half-past four this morning, and went down to the water side to see brother P. baptize four of our young friends by immersion. This afternoon he baptized six at the altar; four of them were my scholars. Fourteen were afterward received into full connection in the church. You must imagine my feelings. I have been interested in them all, as I have met them in class from week to week; and now, to see them, before a large congregation, dedicating themselves anew to God—it seemed a sight that angels might delight to witness. Two others of my class are to be received into the church next Thursday eve; one only remains unconverted—O that she too might be led to the Saviour!

“Brother H. brought the Messengers for June with him. I was much pleased with the account given of your love-feast. How I should have enjoyed it! it must have been a blessed season. I wish we might have them all around us: we should have many here that would bear testimony to the good effects of sabbath schools.”







"MY OWN DEAR C.—I have just returned from our young people's prayer meeting, and as I sit down to my desk again my thoughts are with you. How I wished you could have been with us this evening! we had a glorious time. But our best prayer meeting is, I think, our little Saturday evening meeting. [The sabbath classes of herself and sister.] We have about sixteen, usually; and all speak and pray. I enjoy it very much, as I know it is such a help to them. When I hear my own scholars praying for me, I am repaid for all I ever said or did in a sabbath school.

"When I returned on Thursday I learned the superintendent had removed one of my little number to a higher class, to make room for another. It caused quite a struggle in my mind to give her up: she was the first of my class that gave her heart to God, and has written to me regularly ever since. You can tell, dearest C., what were my feelings. She wrote a note to me, comforting me, informing me that she should still pray for me; and as I thought it would be best for her, she expressed a willingness to go, although I knew it was as great a trial for her to leave as for me to part with her. But the scene of trial was not over. When I went to sabbath school yesterday, she had

taken her place as formerly. It being the first sabbath in the year, all the class felt a great deal, as they saw the importance of beginning anew to serve the Lord. I arose resolved to command my feelings; but all the class turned to me with their eyes full of tears. I could refrain no longer; and we wept together. O, dear C., you know by experience the pleasure to be enjoyed by a teacher; therefore I need not tell you how happy I feel every sabbath as I go to my class. Though I discharge my duty with trembling, I feel that the promises of God are sure; not one of them will fail. 'Ask and receive,'—'Seek and find,' I always find true; and can trust in that Saviour, who is ready and willing to bless 'the weakest believer that hangs upon him.' I have been so absorbed in my feelings that I have written on, thinking that you would sympathize with me. What can be more pleasant than to know that we have a friend to whom we can unreservedly tell all our sorrows and our joys! Such friends I have longed that we might be—such friends I trust we are."

"My sister F. has gone to watch again to-night. We are called upon quite often when it is sickly, for people are not generally willing to watch; and as we never refuse, we are called

upon the oftener. Good night, dearest C. The Lord bless you. Your affectionate

“SUSAN.”

Comment is unnecessary upon the truly touching scene described in the above extract. What eloquence in that speechless circle—the weeping teacher and her melted class! The secret of this astonishing power over these young hearts will be discovered in the further history of this devoted young teacher. It will be seen from the above extracts that it is impossible to contemplate the character of Susan, even as a friend, distinct from her solemn but beloved office of sabbath-school teacher. So tenderly attached was she to her duties here, and so interested in the children of her charge, that almost every friendly letter is marked with her hopes and fears, her labors and success, in this interesting field.

Coupled with a warm heart and an amiable temper was a sweet teachableness of spirit, which secured for her the estimation and affectionate regards of her instructors and spiritual guides. She was eager to receive information, peculiarly open to advice and counsel, and a diligent scholar in the use of her opportunities. This trait of character endeared her, as we shall here-

after see, to the pastors of the church in whose communion she lived and died. But, what is more rare, she won the lively interest and affection of her daily instructors; secured their confidence, and returned it with the most respectful attention, and kindest love. Among her papers we have noticed several letters from a former teacher, whose respect and affection she appears to have gained, and retained to the last, by her unaffected humility, ardent piety, and sincere love. From these papers, which we could present if space allowed, it appears that our sister profited by her Christian friendships. It is evident that she cultivated a most teachable spirit, and sought counsel and instruction from every source within her reach.

It would be pleasant to dwell longer upon the various amiable traits in her character; but it was in the office of a teacher, and in the discharge of the duties incident to that station, that we purpose chiefly to present her example and faithfulness, as a model for the imitation of others. And we must now withdraw our friend from the society of her intimate and beloved associates, and place her in that smaller and even closer circle in which she moved with so much pleasure, and where she was enabled to be so abundantly useful.

We may properly remark here that, during the five or six years of her life embraced in the present chapter, she had been steadily growing in grace. In the revival (an account of which will be given in the next chapter) her convictions of the necessity of a deeper work of grace in her heart were powerfully aroused. She never made a distinct profession of the attainment of that blessed state which we style perfect love, or Christian perfection; but she gave good evidence of a very ripe and mature state of religious experience. It will be seen in her diary that her standard of holiness was high, and that she was continually striving for the attainment of what was higher still. She believed it attainable in this life, and was ever "groaning after it."

## CHAPTER IV.

REVIVAL IN THE SABBATH SCHOOL—MEASURES  
FOR PERPETUATING IT.

As has been hinted, sister Bowler was, at a very early period, appointed to the responsible task of watching over the spiritual interests of a class in the sabbath school. This was the scene of her most abundant labors, and of her richest reward. While we attribute just praise to our deceased friend, for her indefatigable zeal and unwavering faith, we would not conceal the fact that her labors were greatly facilitated by the spirit and discipline of the school itself, a short description of which has already been given. In this school great prominence was given to the important principle, that the chief end of sabbath-school instruction is, the conversion of the children; that however the elucidation of Scripture, and the inculcation of good manners and morals might, with propriety, and necessarily, be the subject of sabbath-school teaching; yet, at the same time, the great end to be accomplished—to which everything else must be considered as subsidiary—is the thorough and divine change of the scholar. This is hardly the place to enter upon

the defense of early conversions, or to insist upon their importance; and, at the present time, such a defense is unnecessary. Facts, almost indefinitely multiplied, as well as the Scriptures, have demonstrated the possibility of a sound and consistent state of piety, even in early youth. The great obstacle usually presenting itself to the mind when this question is considered—the inconstancy of young converts—has been found not to exist so much in the immaturity and levity of youth, as in the lack of simple, clear, and discriminating instruction upon the first principles in religion; and a want of watchful and affectionate care on the part of teachers and parents, after their “little ones” have evidently submitted themselves to Christ. They are too often looked upon with suspicion—permitted to grope their way alone, struggling with the temptations of the devil, and the solicitations of their associates: friends “rejoice with trembling;” but if they finally, with all their discouragements, persevere for any length of time, they slowly receive the confidence of the church; if they fall away, only another confirmation is given to the proverbial uncertainty of early religious professions. The proper course of treatment, and the happy results that might be expected to



follow, will be exhibited in the account we are about to give of a revival in the sabbath school, of which our subject was a teacher, and in the labors incident to which, as will be seen, she largely shared. The good work broke out in the South-street Methodist Episcopal Church, among the young people, under the providential labors of brother M. L. Scudder, in connection with the regular pastors of the three Lynn churches. The blessed reformation spread through all the sabbath schools—special services were held for the benefit of the children, at which addresses, suited to their age and wants, were given—and probably more than a hundred, in the different schools, gave the most satisfactory evidence of a sound conversion. Most of them are now consistent and advancing members of the church—some of them are safe in the heavenly world, having “finished their course” and “kept the faith.” Rev. James Mudge, now a member of the New-England Conference, then being a local preacher, received the immediate charge of this peculiarly-interesting class, at Lynn Common, and, assisted by sister Bowler, most faithfully and successfully discharged the delicate and important duties of his office. For the benefit of others, who may have the happiness, in the

providence of God, of training young converts, we have obtained of brother Mudge the following account of the course pursued with the youthful subjects of this interesting reformation :—

“ The sabbath school, at the time of the revival, had been in operation for nearly twenty years ; and, during ten years, had been under as thorough a system of government and instruction as almost any school in New-England. The revival was, to a great extent, the result of the labor of years. The seed had been sown with no sparing hand : it had been watered with tears, and watched with prayers.

“ Some of the laborers had gone to their reward in paradise, others had been scattered in distant lands, and a few of those who first wrought in the field remained to help gather in the harvest. Brother Scudder was permitted to enjoy the great privilege of gathering the sheaves. His labors, during a protracted meeting, were blessed in leading sinners to the fountain opened for their cleansing ; and, among others who pressed to the pool, were about fifty members of our sabbath school. It was a time of great rejoicing among us. But while we joined with angels in rejoicing ‘ over one sinner that repenteth,’ we also felt that it

was a season of greater responsibility than we had ever before known. As we always see more blossoms in the spring than fruit in autumn, so it is sometimes in religious things. The church felt that there was a difference between the conversion and the salvation of souls, and particularly between the beginning of the work of grace in the heart of the young, and their continual advancement in a religious life.

“How shall we best secure the perseverance of the converts in religion?” was the question asked with deep solicitude. One measure to accomplish this was to divide them into classes, to meet during the week. The hour of meeting was devoted to personal conversation on religion. As the number was too large to meet together, they were divided. Those who were less than fourteen years of age were put in one class, and the charge of these ‘lambs of the flock’ was committed to the writer. This I have always considered as one of the most responsible and honorable trusts ever committed to my care. Though I have since had the charge of churches, yet still my mind turns back to that score of the lambs of Christ’s flock with peculiar interest.

“I was accustomed to talk familiarly with

them about all their religious and social duties—duties to God, to their parents, their brothers, sisters, and associates—their conduct at home, at the public school—their amusements, their reading—and, as far as possible, to give, in an affectionate and familiar manner, all the encouragement and all the instruction in my power. And although some of them have not followed the counsel given, yet we fully believe that it has not been lost in its effects on their minds, and that most of the seed then sown will bear fruit, though it be buried long in the ground.

“One point that we considered of great importance was, to visit the parents of the children. Our object was to have a candid understanding with them about their children’s attendance on the class. We wished them to understand that their meeting with the class did not imply that they were professors of religion; but that we would there give them all the assistance we could to help them seek the Saviour, if they had not done so, and to live a life in accordance with the Bible. By these calls we also learned the lives of our young charge when at home, and their peculiarly-besetting sins.

“The co-operation of the parents was another means on which we relied to help us in aiding the children. Parents generally value

any assistance in training their children. We know of no other class in community who show as much gratitude for favors, either to their offspring or to themselves, in helping them bring up their children in the right way. Instruction in their duties—when not dictatorial or censorious—is well received; or better, any hints they can receive, in a friendly way, are highly valued. The parents always received us cordially in our visits, and pledged their co-operation. When we could gain it fully, we usually saw their children progressing in religion. When our instructions were not seconded at home, we accomplished little or nothing.

“A few months’ experience led us to calculate very nearly, from the help afforded, or not given, by the parents, what would be the course of our children: we were seldom mistaken in our calculations. O, what responsibilities rest on irreligious or careless parents! In looking back to those days, one of the most grateful remembrances is the strong and lasting friendship of the parents, whose children we made effort to assist in trying to get to heaven. If we never have any other reward for the labors bestowed on the class, we are fully repaid by this.

“Two of our lads died within about three

months after the formation of the class. We believe we shall meet them in paradise, if we are so happy as to get there. Their deaths, while it deepened serious impressions on the minds of the rest of the class, encouraged us to labor ; for we felt that we were doing work for eternity.

“Feeling the need of some assistance in counseling and visiting the girls, we asked, and obtained, the assistance of sister Susan G. Bowler ; and faithfully and affectionately did she discharge her duties. If any of the lambs of the flock of her charge wandered, most carefully would they be sought, and most earnestly and tenderly urged to return to the fold of the great Shepherd. The children loved her. They could not bear to wound her feelings ; and her tears, when she wept over them, were irresistibly eloquent. She was faithful to attend to every duty her situation required. If there were anything to be done, I was sure it would not be neglected. I never requested twice to have anything receive her attention : it was done—it was promptly done—it was well done. Her influence prevented the relapse into sin of many of her youthful charge. A part of the members of this class gave satisfactory evidence of a change of heart. Some of them

were very bright in their evidence of the work of the Holy Spirit on their hearts ; others were less clear ; but some of the latter class have persevered till the present time. Of those who have not continued in a religious life, we think the larger part of them have not wholly lost the impressions made on their minds.

“ To us there seems to be a material difference between the backsliding of an adult and that of a child. The youth does not sin against so great light as an older person. It was a remark made by the late president Fisk, who had uncommon opportunities of observation on this point, that the religious effect made on this class of mind, though frequently obscured for a while, is seldom lost. He thought there was usually left a sensitiveness of the conscience, which those did not possess who had not been the subjects of these influences.

“ Since I have been in the ministry, I have held such class meetings as the one here described, and always with the best effects. Sometimes I have taken the charge of the children, and at other times I have committed the care of them to some judicious female. I make it a rule that the time of meeting shall never exceed an hour. They have not usually been held in the evening, as the younger ones

ought not to be out at that time. I have always found that the parents considered it a favor to have their children attend these meetings."

Such was the spirit of the school where our sister labored. We have presented also, in the letter of brother M., the interest taken by Susan in the sabbath school generally, and her efficient labors, out of her own class, among the serious and inquiring children. Of the responsible office to which she was called, as an assistant of brother M., she writes in the spirit of Christian meekness, humility, and obedience, to her prized friend in Boston :—

"I am going to tell you what I did last week—it makes me tremble even now to think of it—I led a class of twenty members. When I first experienced religion, I dreamed of leading a class, or being in a class room where brother Merrill was. He said I must speak to the class. After much conversation and persuasion, I told him I would speak to a part of them, as he assured me I never could go to heaven if I refused. I rose, and, with a burdened heart, spoke to three of the youngest. Such were my feelings, that I awoke, and was weeping. I did not dare to mention this for a number of years; but it followed me continually, and when I felt that I had any duty to



perform, that dream would rise up before me, and I dared not neglect it.

"About four years after, I heard some one say that he had known females to lead classes. You can't tell, dear C——, how I felt. I remember the hour well. I wept long for fear the time might come when I should have it to do.

"Brother J. M. was engaged last week, and sent a note for me to lead the children's class. What could I do? I dare not refuse—I went—and, dear C——, it was a blessed season. I was happy—I felt unusual liberty—and the time that seemed to me a short half-hour, was an hour and a quarter. If I did no good, I feel that I have done my duty."

It may well be supposed if such were her interest in the school generally, that she would feel a double anxiety for her own particular class. As a private teacher she was, in many respects, a model. An incident that occurred about the time these sheets were being prepared for the press, will show the estimation in which she was held in this relation, by those who were acquainted with her worth. We wrote to a common friend, from whom much information has been obtained concerning the subject of this narrative, for such reminiscences

as he might be able to collect, and, in the letter answering the request, he writes :—

“ It was quite a coincidence that I myself had been meditating on the character of Susan for several days before I received your letter. I thought a delineation of her traits would fill up the beau ideal of a successful Sunday-school teacher, and that I would write a tract on the subject.” - We called also upon another intimate friend, and she had just prepared an essay, embodying the principal features of the course pursued by Susan with her class, for a sabbath-school journal. Of our sister, in this capacity, brother Mudge remarks :—“ As a sabbath-school teacher you will find, in the record left of her, that she was one of the most successful. Happy were the young ladies who had Susan Bowler for a teacher. She was blessed, not only with a knowledge that she was beloved by her pupils, but that her efforts for their salvation had been owned by the Spirit of God, and that they all had been converted. If success be the criterion by which, in some degree, we may judge of our efforts, hers were of the best kind.”

Her solicitude for those who stood in the relation to her of pupils, and her numerous expedients for their benefit, will appear in the

succeeding chapters. We may, in a measure, anticipate these records in the letter we are about to present. The short note preceding it, from Rev. T. C. Peirce, her pastor at the time, will explain the reason of its being written; as well as add additional testimony to the excellent worth of sister Susan:—

“Dear B——,—In looking over my papers I have found a letter written to me by my dear sister, Susan Bowler, when I was pastor of the Lynn Common charge; perhaps it may contribute to the memoir you are preparing for the benefit of sabbath schools.

“And while I am writing I would just say, that the station being large—numbering nearly four hundred members—the sabbath school was also large; and, knowing that my usefulness depended very much on my coadjutors—the leaders and teachers—and not having much spare time to converse with them personally, I invited them to write to me, especially the teachers in the sabbath school, that I might know their several experiences and prosperity in the work.

“Previous to 1837, the church in Lynn had been, for some time, in a cold or inactive state. Considerable interest in the spring of 1837

being felt, brother M. L. Scudder was invited to come and hold a series of meetings in Lynn. These commenced in the South-street charge, and were continued at the Common and at Wood End.

“A most interesting work was the result in all the churches. In the Common charge, our greatest number of converts was from the sabbath school. We had a pious, devoted superintendent, and many devoted teachers; but, among them all, none more so than our beloved Susan. She was well adapted to her station, very pious, entirely consecrated to the work. I found her like those women who labored with Paul. Her sabbath class was first in her mind: for them she labored unceasingly till she had good ground for hope of them all—that they were the children of God; and, what is better still, the most of them remain steadfast in the faith, at the present time, and hope to meet her in glory.

“Her labors were not confined merely to her class; she was always ready to visit any serious young lady, to converse and pray with her, when I desired it. As the young people professed to become changed in their views and feelings, I formed them into classes, according to their ages and experiences, and appointed

Susan, with others, as assistant leaders. In this work she was exceedingly useful.

“Susan belonged to a lovely family, and the examples and instructions she received at home were salutary. She early became connected with the church and sabbath school. Being decidedly pious and amiable in her disposition, she was much beloved. This gave her an influence. That influence she consecrated to God, and thus rendered herself very useful.

“As a young sister in the church, a sabbath-school teacher, and helper with me in the revival, I loved and respected her very much; and have often spoken of her in other churches, as an example worthy of imitation. But her premature death was one of the mysteries of Providence that I could never solve. She was apparently an instrument just-fitted to be useful in the sabbath school and in the church, and yet God laid her aside. ‘God buries his workmen, and yet carries on his work.’

“I might say more; but I forbear. Affectionately,  
T. C. PEIRCE.”

The following is the letter of Susan:—

“DEAR BROTHER PEIRCE,—I have thought many times since you have been here, that I

should like to write to you, tell you my feelings, and ask advice: for I can express my feelings better on paper than in conversation; but I concluded that you had cares and duties sufficient to consume all your time.

“When you gave the teachers an invitation to write to you, I felt that that was what I had long wished for, and that I would write immediately. The meetings, writing to my class, and other duties, have prevented until now.

“To me the present is a very interesting time—it is what I have long wished and prayed for. For two or three months I have felt a great deal for the sabbath school—especially for my class. One evening, in particular, is fresh in my memory. After class meeting I felt an agony of soul that the children might be brought to the Saviour, and that the Lord would use me as an instrument to advance his cause. But this I was enabled to say, ‘Work, Lord, in thine own way—only come and revive thy work among us.’ I spent two or three hours before the Lord in weeping and earnest prayer, and fully believed that God would revive his work, and my class be brought under its sacred influence. As I went before them, sabbath after sabbath, I felt my weakness, and knew that good could not be accomplished unless God

should speak to the heart ; and longed for the happy day when I should hear them say, they were determined to seek the Lord.

“ I have made it a practice, when a scholar has been removed from my class, or I have felt especially for any one of them, to write to such a one. The week before the meetings commenced at South-street, I wrote to each member of my class, entreating them to seek the Lord now. I did not know that any of them were under serious impressions at the time. You will not wonder, then, that I rejoice that all but one now profess to know that their sins are washed away by the blood of Christ : the one still unreconciled says, she wants religion ; but she wants decision to seek it now. I believe she will be brought into the fold. O, that it might be soon, that we might be a band of Christians, seeking for more true knowledge where only it is to be found—in the Bible !

“ Some of my class are quite happy—they are all very interesting, and, I believe, truly regenerated. Five of them are fourteen years of age, one fifteen, two twelve. I feel that they need encouragement more than I can give them ; and I would like to have you visit them when you can. I will give you their names.

"C. M. M. professed to find the Lord about four months ago—has attended class meetings regularly since; but for a month before the meetings in South-street, she says she did not enjoy her mind. She sought anew the manifestations of His grace—she went forward, and was quickened and encouraged to persevere. I think she has been, and will be, useful among her young friends.

"E. H. is an only daughter—has seven brothers, all of them, I believe, Universalists. She feels much for them. She wrote to me to-day, to ask if I thought it would do them any good for her to talk with them.

"E. B. T. has been, and is now, very happy; has naturally an even and amiable disposition.

"A. C. A.—She gets along finely; appears to be very promising.

"L. A. B. and C. L. are the youngest—will need probably the most watchfulness; but they appear to understand themselves perfectly, and I trust will, with the assistance of God's grace, persevere.

"M. A. R. has left town, and is no longer a member of my class; but she left, I trust, a follower of Christ.

"U. P. N.—She is the one that does not profess religion. I think she is serious. Some-



times she feels a great deal ; but she is not ready to give up all for Christ.

“I hope, brother P., you will pray much for me, that I may be faithful in the good cause—that the Saviour may use me as an instrument to advance his glory, and to do good to my class and all within my influence. I know these lambs need much instruction ; would that I were qualified to give it to them ! But I am only required to improve the ‘one talent’ God has given me. This passage of Scripture encourages me to persevere : ‘Blessed is that servant whom the Lord, when he cometh, shall find so doing.’ Though I feel daily that I am

‘Weaker than a bruised reed,  
Help I every moment need’—

yet if I do all my duty, and that cheerfully, God will give wisdom and strength. I think I desire, above all things, to do good, and get good.

“I have written to-day to one who was in my class a number of years, but is now removed. She wept almost alone last evening all the time the mourners were forward. I asked her to go, but she was unwilling. She said she wanted religion, and would seek it. She promised to be at the prayer meeting to-night. I have con-

siderable hope for a number of others. O, that I might be enabled to win souls to Christ!

"Since I began this letter, I have been told it did not seem proper for me to write to you, especially such a long epistle; and I partly concluded not to send it: but I want you to know the state of my class. I do not see you often; on this account you will excuse my writing to you. I was obliged to write in a hurry, as my scholars keep me writing a great deal of the time.

"Pray much, brother Peirce, for

"SUSAN G. BOWLER."

How happy would it be if all teachers would exhibit such confidence in their pastor, and direct his attention to the special wants of their little flocks! Such a co-operation would be of signal benefit to both the teacher and the class; and no words can express the pleasure such a course would confer upon the minister. The great trouble is, few teachers ever become so familiarly acquainted with their class as did Susan, and, therefore, they are illy prepared to bring their lambs under the eye of the upper Shepherd.

Who will say that the progress and travail of soul, felt by this pious young female, were

not one of the unseen, but most efficient, causes of that glorious reformation? We are too apt to trace such results to the manifest and active instrumentalities; but prayer opens heaven; prayer "moves the arm that moves the world."

---

## CHAPTER V.

### EXTRACTS FROM HER DIARY.

WE now introduce extracts from her diary, commenced at a period antecedent to the revival described in the preceding chapter, and extending to her last sickness.

Her record is eminently a sabbath-school teacher's journal, and on that account the more valuable; although the humble piety of its inscriptions would, of itself, commend her diary to our notice. Here, it will be seen, her heart is opened; we are permitted to gaze on the armory whence she drew forth her most effective weapons; and shall not so much wonder, after its perusal, at the amount of good she was the means of accomplishing.

Her journal was written solely for her own spiritual improvement. With all the artlessness

and simplicity of her character, she notes down whatever occurs, in the church, in her class, or in the vicinity, worthy of remark, and journalizes also her own lively or depressed religious emotions ; more especially her anxieties and encouragements while discharging her office of teacher. Of course her diary was not written for the public eye ; but what is lost, on this account, in the correctness and beauty of the style, is more than compensated by the honesty and simplicity of the matter. Of the plan of a daily or weekly record of passing events, or spiritual changes, we cannot speak in too high terms. No happier means can be found to assist in the all-important work of self-examination ; marking and studying the providences of God ; giving utterance to the sincere gratitude of our hearts ; watching our advances or retrogressions in the way of holiness ; or of preserving interesting and important facts. It improves both the mind and heart, confirms and strengthens resolutions, and tends greatly to encourage and sustain regular habits of devotion and religious action. The records in this diary were sometimes daily, at other times weekly ; but not a sabbath passed without note, while she was able to write.

There is such a sweet and heavenly strain of piety running through her journals, that the

whole might, with much propriety, and perhaps with profit, be published ; but the limits of our little work forbid this. We have, therefore, selected such portions as either seemed most characteristic of herself, or such as best preserved the chain of her life in the interval of the narrative, or, in fine, were calculated most effectually to impress the heart.

Her first entry was made upon the 1st of January, 1837. She commences the new year with the following pious motto :—

“ Lord help me this year to live to thy glory.”

She then notes down the following reflections, and, in the strength of God, takes upon herself new vows and obligations :—“ Another year has passed away. How important to commence the new year with new desires and determinations to live to the glory of God ! In reviewing the past I have much reason to regret my coldness and indifference in the cause of Christ. I would try anew to consecrate my all to him ; to endeavor to be useful in the world, and to be prepared for heaven.

“ Resolved, That I will endeavor, this year, to adorn the doctrine of God, my Saviour, by a well-ordered life, and a godly conversation.

“ Resolved, That I will be kind and affectionate to my parents, brothers, and sisters ; and

convince them, by my daily deportment, that I have 'Christ formed within me the hope of glory.'

"Resolved, That in my intercourse with the world I will show myself a disciple of Christ, by seeking to supply the wants of the poor, and sympathizing with the distressed and afflicted.

"Resolved, That I will be much in secret prayer, and in reading the Scriptures; that I will endeavor to square my life by the word of God; 'that I may be ready to give to every one that asketh of me, a reason of the hope that is in me, with meekness and fear.'

"Resolved, That I will give a tenth part of my labor to charitable objects."

This consecration of a tenth part of her labor to the Lord was "no mean sacrifice." She was "diligent in business," as well as "fervent in spirit." Her charitable accumulations, by the active services of her needle, amounted to no inconsiderable sum. She was ever ready for every good word and work; and, as an officer or laborer, was connected with all the benevolent associations in the church.

Her sympathies were ever awake for the alleviation of the spiritual and temporal wants of the heathen. The following short extract will exhibit at once her high appreciation of

the "means of grace," and her strong desire for the redemption of the world.

"Feb. 1st. Quite sick, and unable to attend church to-day. How great the privileges of the gospel, and yet how little do we prize them! How many, month after month, are denied these gracious opportunities; and yet how few, comparatively, in this enlightened land fully appreciate them!

"I am often led to exclaim, Send thy light and thy truth to the remote habitations of the earth, that those who now sit in darkness may see this great light, and be constrained to glorify God in the day of visitation.

"April 10th. Protracted meeting commenced at South-street to-day. Feel the need of much grace: trust the Lord will bless me at this meeting. 11th. Attended church this afternoon and evening: felt a great deal for my class—five went forward for prayers. 12th. Brother S. preached, and one of my scholars, with about a dozen others, went forward for prayers. O God, help me to pray much that Ann may be brought to the knowledge of the truth; and to praise thee that thou hast heard my prayer! 13th. Meetings through the day, interesting and profitable: two others of my scholars went forward for the prayers of the

people of God. I feel very anxious that they may be enabled to persevere: they are young, and many things transpire to divert their attention from the all-absorbing subject. God of mercy, help them to hold out in seeking 'the pearl of great price.'"

In the following extract she alludes to her appointment as superintendent in the infant department of the sabbath school, showing her deep and pious affection for her class, and abiding interest in their salvation:—

"Went to morning prayer meeting: felt an unusual spirit of prayer for my class, that those who have not manifested a desire for salvation may speedily be brought to see their situation—without an interest in Christ—and obtain remission of sins, through the blood of the Lamb. I desire to know my duty, and to perform it faithfully. Felt much for A., when I found she was hindered from attending meeting. May the Lord help her to give up everything for 'peace with God!' 15th. Prayer meeting this morning very profitable. Am anxiously desirous of a deeper work of grace. When I know how willing the dear Redeemer is to bless, I wonder that I do not give my whole heart to him, and spend all my powers in the service of God. Received notes from



C. and A. I would ever desire to magnify the goodness and mercy of God, in showing them their sins, and giving them such earnest desires to love the Lord. I feel more and more interested in my class, and want to do them good. My mind has been laboring under heaviness this week—not seeing my duty plain before me. When I received my appointment as superintendent of the infant department, last week, I thought I might be more useful there; but now my class feel so much on the subject of religion, that it seems to be my duty to remain with them, and help them, as far as I can, by my counsels.

“April 17th. Wrote to Ann; told her my experience while I was seeking religion, and how I obtained peace: thought it might possibly do her and her young friends some good. I would not neglect anything that might advance the glory of God, or be a blessing to souls. Evening, went to South-street. About fifty were forward for prayers: nearly all persons that had not been at the altar before. Felt as if I ought to speak to a young lady who sat near me: invited her to go with the others that were seeking religion. She was very much affected; but refused. I talked with her a few moments: offered to go with her. I

took her hand—she started—and we went to the altar. O that I might be willing always to invite sinners to the Saviour! Trembled much, and felt that I needed the assistance of the Lord. Received a very affectionate and encouraging note from A. She thinks that she has found peace; but has not a clear evidence of her acceptance. O that she might be made happy in the love of God!"

Our devoted teacher seems now to have been impressed with the peculiar efficiency and profit of her plan of note-writing. Scarcely a day intervened, but these little messengers passed and repassed—the fortunate and loving scholars describing their daily temptations, and most easily-besetting sins; the wise and heavenly-minded teacher, with Christian patience and skill, entering into all their spiritual grievances; and successfully applying the balm of Gilead, or sending them directly to the great Physician. Thus she writes in her journal:—

"I feel as if I could do more good by writing than in any other way. Received notes from several of my scholars. A. feels very much distressed: thinks she is deceived, because others are so much happier than she is. O that I might encourage her, that she may believe, and enter into rest!

"April 20th. Received a letter from E.—the long-expected letter: it was a cordial to my spirit. I am sorry to hear such unfavorable news of her health; but the Lord knoweth what is best. I desire to glorify God in every situation in life.—I want ever to feel a heart of gratitude that so many of the young are seeking the Lord; and to be enabled to assist in carrying forward the blessed work. How much Christians have to do; and how indifferent they are in the good cause! Wrote to several of my young friends: I feel anxious that all who are out of Christ may come, and 'taste, and see that the Lord is good.' Spoke to A. E., and others; invited them to go forward for prayers. Lord, leave them not to perish in their sins; but call after them, and turn their feet into the straight and narrow way! I would do something to help them to Christ. O that I might feel a burden of soul for others!

"26th. Brother T. preached this evening: stayed at home for the rest of the family to go. After all were gone, and everything was still around me, I knelt and agonized in prayer for my sabbath-school class; that those who had professed to find the Lord might be kept by his power, and those still unreconciled might be now brought to an acquaintance with him;

lest, the revival closing, they should be left harder than before. Also felt much for my brothers and sisters, who are still out of the ark of safety : trusted that some of them, at least, would be brought in during this revival. I felt that God would not turn me away if I fully believed his word. When they returned, I asked, with rather a trembling heart, who went forward for prayers ; the answer was, Sister Ruth. O God, may I not trust thee at all times ? I will doubt no more ; but believe thou art willing to do more for us than we are willing to receive ! Help me to feel a grateful heart for all thy mercies !

“ May 8th. Felt a spirit of prayer most of the day. Went to Wood-End, to meeting, in the hope of doing some good. Saw Alice : asked her if she was still desirous of seeking the favor of the Lord. She said that she had almost given up. I tried to persuade her that now was the only time for her to seek his face : felt almost an agony of soul for her. Went home, and wrote to her ; entreating her not to give up, lest God should forsake her, and leave her to hardness of heart, and blindness of mind.

“ May 18th. Found my mind very solemn to-day : a dream I had last night has been in

my mind a great part of the day. I thought that I was crossing a bridge with a brother and dear friend; when the friend said, 'I shall plunge into the river!' We stood, without trying to persuade him to the contrary—saw him plunge and sink. Another person coming upon the bridge at the time, I cried with a loud voice, 'Save my friend!' Seeing his unwillingness, I remonstrated with him on his cruel indifference while a fellow-creature was in such imminent danger. While we were thus considering the matter, the thought passed through my mind, 'We can save some of his clothing.' I assisted in so doing, without an effort to save him from death. We then went home, mourning to his parents, saying, 'This coat we have found; know thou whether it be thy son's coat or no?' The impression left on my mind was this:—We have near and dear friends; we believe them to be in danger of banishment from the presence of the Lord, without repentance and faith in his Son. We are cold and indifferent; do not try ourselves to save them. We see a minister, or active professor of religion; we cry out immediately, 'Save my friend!' 'you can talk with him better than I can.'

"We stand by, and see them sink, without an effort on our part to save them. And how many

there are, upon the death of a friend, who think more of the property left behind to them, than of the all-absorbing subject of their soul's salvation! yet we mourn and say, 'O that they had seen their danger, repented of sin, and found forgiveness!'

"May 28th. 'Because. Thou hast been my help, therefore, in the shadow of thy wings will I rejoice. My soul followeth hard after thee: thy right hand upholdeth me.' I thank thee, Lord, I can adopt this language. I have felt that the Lord was with me, and my soul followed hard after him to-day, in a special manner. The exercises of the day have been very interesting. I went to the sabbath school feeling my dependence on God. Two of the young converts, besides my class, came with them. Spoke to them of their enjoyments, and tried to encourage them, individually, to live the life of a Christian; to be willing to bear the cross, and to show, by their every action, that they are the disciples of Christ. Spoke to Mary N., who has not made a profession of religion, as tenderly and affectionately as possible. She was deeply affected: appeared to feel that she was a sinner, and must repent of sin and love God.

"Twenty-five of those who have lately found

the Lord, joined the church on probation: two of my class were of the number—it was a solemn season. Lord, help them to persevere. Others did not join on account of their age—some because they felt unworthy. Lord, I believe thine every promise true, and I consecrate my life anew to thy service.

“Visited a young lady, who was very serious, with one of my scholars: talked with her as well as I could, praying the Lord, all the time, to give me words suited to her feelings, and that he would speak, through me, to the heart. She was decided to seek until she should find the blessing of the Lord. It was a profitable visit to me.”

And thus, indeed, profitable would it be to every Christian to visit, encourage, and instruct the penitent. It is “more blessed to give than to receive.”

In thus instructing others, the Holy Spirit enlightens our own hearts, and makes the way of life appear even more simple and beautiful, and its evidences more confirming, than before. This is following the example of our blessed and heavenly Master, who “went about doing good.” Scores are impressed upon the sabbath; but their misconception of religion, together with the temptations and cares of life, induce

them to resist the Spirit ; an encouraging word, or helping hand, under these circumstances, would secure their acceptance of the gospel, and their souls' salvation.

"I have often wondered how Christians could say, 'Bless God for trials and afflictions ;' but I feel this evening that the Lord has a blessing in store for me, in every season of trial ; and, had I improved the past, as I ought, they would have proved truly blessings to my soul.

"When I said to the Lord, in October last, 'I will live this winter to thy glory, if thou wilt assist me ; I will lay aside everything that will hinder thy love in my soul ;' did I believe thou wouldst bless me, as thou hast done ? O, Jesus, I see my short-comings, my unbelief ; and as thou hast been my help, therefore I will trust in thee ! Still will I claim thy promise, 'Call upon me, and I will answer thee, and show thee great and mighty things, which thou knowest not.' "

For some years previous to her death, a mutually-affectionate regard had subsisted between herself and Rev. E. H. D——, a pious and talented young minister of the Methodist Episcopal Church. His constitution was at this time much enfeebled by a painful pulmonary affection, and it became necessary that he



should remove to a milder and more genial climate. The health of this dear friend was ever a subject of deep solicitude to Susan. Little did she expect to enter heaven before him. Their prospective union was anticipated by her as an opportunity for more extensive usefulness, and as a continual demand upon her for a higher tone of piety in her own experience. This friend was now teaching at the south.

“June 5th. Set apart this day as a season of fasting and prayer for my dear, absent E., that the Lord would, if consistent with his will, restore him to perfect health ; direct him in the performance of duty ; give him a holy heart—an anxious desire to do good, and to consecrate his life to the service of his Master ; that we might be so holy here that our example might be loud preaching to others ; that we might be willing to do or suffer the whole will of God, though it be like cutting off a right hand, or plucking out a right eye. God forbid that our connection should lead us to neglect duty in any instance ; but may we be workers together with the Lord. This day has been a glorious day to me. Think I have made advancement in religion the past week : feel a sweet peace of mind and trust in God ; can, by the Spirit, call God my Father ; see that he has dealt bounti-

fully with me, and that he will still order all things for my best good. I would submit all to him. He only knows my heart; he only can give me and my dear friend all we need.

“Was requested to attend the children’s class, and do what I could for them. Anything, Lord, if I can do good. My duty will be to visit the absent, and give such instructions as they need. Twenty-eight were present—one sick—one out of town—most of them in a prosperous state.”

We admit the following short extract for the good sentiment with which it closes:—

“June 18th. This day has been a good day to my soul: had a precious season of communion with the Lord this morning. Enjoyed the young people’s prayer meeting; but was tempted to keep my seat and not speak for Jesus. Came to the conclusion that, when the Lord ceases to bless me, then it will be time to cease speaking his praises.”

“July 22d. All the services of the day have been remarkably solemn: the sabbath-school hour was one of deep interest. Our superintendent made some appropriate and affecting remarks on the death of Augustus. ‘Only last sabbath,’ he observed, ‘he was in his class. If we had then been told that one would be buried to-day, should we not, every one, have

cried out, Lord, is it I? Life is uncertain: we may be called at an unexpected moment. No one probably was better prepared than he to go; for he loved prayer, and will, without doubt, praise God for ever in heaven.' He was buried from the meeting-house this afternoon: a great many were present. The lads of the school preceded the corpse; after which came the mourners; then followed the girls and the citizens generally. There were about four hundred in the procession. The school was much affected, and it is hoped that the event will be a great blessing to us all. God has a gracious design in all that he does.

"July. Sabbath. 'The Lord is my portion.' I have found his presence with me to-day, at home and in the house of prayer. I feel anxious for a deeper work of grace in the heart. Rev. J. W. D. preached a very good sermon in the morning. O, that I might treasure it up in my heart, and feast upon it in days to come!

"I entered the sabbath school with a stronger desire than usual to do my class good. It was a solemn hour; and I earnestly hope some of the scholars, from this day, will say, 'I will seek until I find him of whom Moses in the law and the prophets did write.' Sermon this afternoon, by our pastor, from these words,

‘Christ our life.’ I felt that he was my life; without him, all would be dark and cheerless. I only wish to live to be useful. If I did not hope, in God, that I should be, I would rather ‘go home’ this evening. Yes, go home, and be ever with the Lord, where there are no more troubles or trials; but ‘joy unspeakable and full of glory.’ The sacrament was administered to-day; and I covenanted with the Lord to live this month as I never have lived before—in deeper devotion to the cause of the Redeemer. Without the Holy Spirit I can do nothing. May I be humble, childlike—altogether such as God would have me.

“11th. I have a hope in God—a hungering and thirsting after Christ: feel that I cannot rest till pure within; till I am wholly like my God. I desire to be prepared to die at any moment. A hymn on the three hundred and fifty-second page of our Hymn Book has comforted my heart this evening, particularly the last verses:—

‘When darkness intercepts the skies,  
And sorrow’s waves around me roll,  
And high the storms of trouble rise,  
And half o’erwhelm my sinking soul:  
My soul a sudden calm shall feel,  
And hear a whisper, Peace, be still.

‘Though in affliction’s furnace tried,  
Unhurt on snares and death I’ll tread ;  
Though sin assail, and hell, thrown wide,  
Pour all its flames upon my head ;  
Like Moses’ bush, I’ll mount the higher,  
And flourish, unconsumed, in fire.’ ”

As we have seen in the preceding extracts, the most lively anxiety had been felt by Susan in reference to the conversion of her class. No time or labor, tears or prayers, were spared during the revival described in a former chapter ; nor were these interesting efforts lost ; her class, the objects of her long solicitude, were among the subjects of this great refreshing. But her anxieties were not yet passed. The great end of her efforts now was to secure their faithful continuance in well-doing. Among other measures tried with success, she and her sister Frances invited their classes to meet at their house, on Saturday evenings, for a season of social prayer. This highly-profitable service was continued as long as her health permitted her attendance, and conduced, in no small degree, to the remarkable constancy of the young converts. To this meeting allusion is made in the following extract :—

“ Saturday, six o’clock. Had a precious season, communing with the Lord : felt that I could

put my whole trust and confidence in him ; and believe that he will give me grace to do his holy will. Felt very anxious—as I had invited my sabbath class, and that of Frances, for a prayer meeting—that the Lord would give me his special assistance, that I might speak a word of encouragement or of advice, and pray earnestly and in faith for the one still seeking the Lord. Fifteen were present : all took part in the exercises, and were very happy. I felt that the blessed day had arrived that I had so long prayed for—my class are now rejoicing in the love of God. May I ever pray for them, and labor that they may continue in the faith, live to the glory of God, and be useful to their young friends!

“ August 1st. The Lord is precious. Went to the children’s class, as usual ; it was a delightful season. I desired very much to have a word to say to them : felt some freedom while I spoke to them of secret prayer, and the danger of departing from the Lord. Returned from the children’s class to my own—a very profitable meeting. I felt that my longing heart cried out for more of God, and had an earnest desire to be useful. When shall I be all that the Lord would have me ?

“ August 8th. I had a good season at the

children's class—three new ones out. O, that many more were seeking the Lord! Talked with them about the sufferings of Christ; his willingness to receive even little children. While I talked with them, found my heart melted, and had a blessed season in prayer at the close of the class. As I returned, called upon Rachel R.: she is quite sick. I found her in a much better state of mind than I expected: she thinks that she loves the Lord; takes delight in prayer and reading the word of God, and feels desirous of having her heart more given up to the blessed Saviour. She was a member of my class before her sickness. Lord, help me to give her suitable instruction.

“Love-feast at our church this evening: a gracious season: gave in my testimony in favor of religion, and expressed my desire to be more holy. When will it be? O, that I could believe as easy as I tell others it can be done. Wrote long notes to E. O. H., M. R. P., and S. T. B.” (A specimen of this interesting correspondence between herself and her affectionate class is given in another chapter.) “Received a note this morning from S. T. B. She was laboring under doubts and fears: in some measure cast down. I wrote to encourage her to trust in the Lord, to try to exercise faith, and

to cast aside everything that would hinder the free ingress of the love of God to the soul. She feels her unworthiness so deeply that she thinks she cannot grow in grace as others do ; but an humble and a contrite heart the Lord will not despise.

“ 16th. Wrote a note to H. : she had not been to class for two weeks, and I feared lest the temptations to which she was exposed would draw her away. God forbid it.”

22d. Having given the initials of a number to whom she had this day addressed her earnest and affectionate notes, she continues :—“ I feel as if I would write to all who are opposed to religion, had I time, or could I do them good. My soul desires, above everything else, to do good. Lord, what is my trust in this life, or what is my greatest comfort of all things under heaven ? Is it not thou, my Lord God, whose mercies are without number ? Thou art my desire ; therefore, I cannot but sigh, and cry, and pray unto thee.

“ Thursday, 24th. ‘ I will praise thee, O Lord ; for thou art good, and thy mercy endureth for ever ! ’ Spent the evening with my dear friend, Rev. E. H. D., who had returned upon a visit, and conversed more freely than



usual upon the subject of religion. When, O! when, shall I be wholly the Lord's? Nothing do I desire so much as to be actively engaged in the work of the Lord, and that my friend may have health to do good. Turn us unto thee, O Lord, that we may be thankful, humble, and holy: for thou art our power, our strength, and our salvation.

"Tuesday, Sept. 5th. Felt anxious to assist some who were almost persuaded to become Christians, and called for M. and her cousin A. to attend the class (children's class) at six o'clock. They went with me, and were, I trust, profited. M. has not so bright an evidence of her acceptance as she desires. I hope she will, ere long, rejoice in God. A. seems anxious to obtain a pardon. Two new ones were at the class.

"I took for my motto, 'They that seek me early shall find me.' Every one appeared interested while I tried to impress their minds with the importance of perseverance and diligence in the cause of Christ. O, that I might have the confidence of the entire class!"

Miss Bowler watched the providence of God, seeking, from every event transpiring in the economy of divine wisdom, to draw some im-

portant lesson or impressive truth, for the benefit of her immortal charge. Thus she notices another death in their little flock:—

“Sept. 15th. Another of our little company in heaven! Yes, he is safe at home. G. P., a member of the Tuesday evening class, has followed our beloved little Augustus. Little did we think he would be the next to go; but the Lord, for wise purposes, no doubt, is taking the lads away. May this trying dispensation, sudden as it is, be a great blessing to the sabbath school. Though his parents were Unitarians, still, at his own request, he attended our sabbath school, in addition to his own—they meeting at different hours—and met in the children’s class. We fear not for him now. The Lord has him in his safe keeping; but we fear for others. Lord, assist me by thy heavenly grace; help me so to speak of this event that it may sink deep into the hearts of all, that they may examine and know whether they are prepared; and, if not, seek till they have obtained the desired favor—a preparation for death. Lord, give it to every one.”

Already have we recorded in the course of this diary, extending through but a few months, the gathering in of two of the ripe fruits of this sabbath-school reformation: these dear, pious

children lived well, and then died well ; giving the most emphatic proof of the necessity and beauty of early piety.

“ Oct. 18th. Feel that I can still put my trust in the Lord. Have looked forward to this evening with a great deal of pleasure ; it is the evening for class—the precious hour. It is there I learn to feel for others ; and to praise the Lord for his love manifested to little children. When I think of this love for them—feel and know that he does bless them—I have stronger faith in his promises ; and look for still greater things. At the meeting my heart was melted ; felt a calm peace of mind, and trust in God ; felt as I always love to feel, that I was nothing, but that Christ was all in all.

“ Oct. 20th. Praise the Lord, O my soul, for the spirit of prayer that he has given me ! I have felt to-day that I could hold communion with my Father in heaven : the most unworthy and undeserving he delights to bless. Had some faith in prayer ; feel that he is too compassionate to turn me empty away, when I bring my dear friends—still out of the ark of safety—and believe his promise. He cannot say, Depart ; but he must bless. O that it may soon be said, ‘ Some are seeking the Lord ! ’ Will the Lord give me so much anxiety for

others—for A. in particular—and still have no intention of answering my prayer? Surely he will bless her. May I feel this anxiety till she shall be brought to the Saviour!

“Nov. 1st. Went to the children’s class; it was good to wait upon the Lord: more than usual out. Felt that it was my greatest desire to do the class good; anxious to have a word appropriate. Think often of my dream when I first found the Lord.”

“Nov. 21st. Have felt for these few days past that I could sympathize with Mary N., (one of my sabbath class,) as she has been called to bury her only parent, and is left an orphan: she is, indeed, afflicted. Called upon her this evening, and tried to comfort her heart and lead her to say, ‘The will of the Lord be done.’ I long to know that she has given her heart to the Saviour—for him to live and die. She said it was a consolation to think that she might be prepared to go to her, if her mother could not return to earth again. The Lord make her death a greater blessing than her life would have been!

“Nov. 23d. When I look back six months, and see what the Lord has done for me and others, I am lost in love and praise. I have enjoyed more satisfaction in trying to do

the will of God than ever before, since I professed to love him. He has blessed me many times in the performance of duty ; and I would bless him, and magnify his holy name. His love, as manifested to the children, in keeping so many from turning their backs upon him and his service, calls for our sincere gratitude, and the undivided affections of our hearts. I would not part with the satisfaction I feel in meeting in class, and trying to impress the minds of my young friends, for all this world has to offer. May the Lord ever have me in his keeping, and make my heart holy, that I may delight still more in his work !”

---

## CHAPTER VI.

## DIARY CONTINUED.

“DEC. 31st. The last day and almost the last hour of the year has arrived. O how swiftly has time passed away ! One year after another goes into eternity, and it is only left for us to inquire what improvement we have made in the cause of Christ. The past year has been one of greater religious enjoyment than any former one. God has been good to me all my life long ; but the last year I have

seen his goodness displayed, in leading my dear class to experience his love and favor. What shall I render to him for his great goodness? Shall I not begin the new year with new desires to serve and glorify him for ever?

“ January 1st, 1838. Another year has passed away, and I am yet spared—a monument of the grace of God. Why is it? Have I something yet to do? I pray that I may be prepared to live. I long to be the means of doing good to others. ‘Dear Lord, if indeed I am thine,’ drive from my heart every evil desire; and enable me to do thy holy will. Ran away from company, an hour, to worship the Lord: a precious time. Have letters written to all my dear sabbath-school class, and desire to do them good.

“ Jan. 5th. On making out the class papers to-day, I found that one of my dear class had been removed to make room for another. It caused a great struggle in my mind to give her up. She was the first in my class that gave her heart to God. I was permitted to point her to the Lamb of God—to weep when she wept—and afterward to rejoice with her that her sins were forgiven, and she made happy in the love of the Saviour. I have had the privilege since of instructing her as to her duty; of encouraging her to trust in God at all times:

and now to part with such a one—O, it seems too much! The first thing I could do was to pour my feelings into the ear of the Saviour of sinners; and afterward I felt in a degree calm.

“Jan. 6th. Wrote a long note to my dear Ann: expressed my feelings on parting with her; told her how much I had felt, and still felt for her; gave her my counsel and blessing. Received a very affectionate answer, assuring me that as she had done, she would still continue to pray for me. My scholars pray for me! It is enough. Glory be to God for such a class! Her letters, as well as those of the other members, encourage my heart; and lead me to bless God that I ever had the privilege of being a teacher in the sabbath school. When I have heard my class pray that ‘their dear teacher might be rewarded in her own soul, and in the world to come, for her prayers and exertions to do them good,’ I have felt that I was repaid for all that I had ever done, or could do for them, or in the service of the dear Redeemer.”

One cannot but be struck by the undiminished and melting interest with which the regular sabbath session of her class was invested. She never has too much time; never sits amusing herself with a book, or with the teacher of an adjoining class, whiling away the

invaluable moments—wishing anxiously for the hour of dismissal—the class, all the while, listless, wearied, unbenefited. The hour is ever too short. Not having time to say all she wishes during the interview, she returns home, at the close of the services in the church, to indite to them her loving, subduing, and instructive letters. The secret of it all was, she was interested in her station ; she loved its duties ; she felt its overwhelming responsibilities ; no sacrifice of time or ease was too great for the end she had ever in view—the salvation of their souls. And this it was that made her otherwise onerous and exhausting labors light and pleasant beyond description.

“Sab. 14th. Lord, thou that knowest all things, knowest that I love thee ! I rejoice, also, that he knows how much I desire to do his will, and glorify him on the earth :—

‘I would renounce my all below,  
If my Creator bid ;  
And run, if I were call’d to go,  
And die as Moses did !’ ”

How soon the Lord called our dear friend to accept cheerfully the last alternative of the above consecrating verse will be seen in the concluding chapters ’



“ Sabbath evening. Watched last night with Rachel Ripley. She was formerly a member of my class : is in a decline—will not probably stay here much longer. She is a patient, suffering lamb. I asked her if she thought she should get well. She answered, ‘ No ! ’ I then asked if she was willing to go, or stay, as the Lord saw best. ‘ Yes ! ’ she answered, ‘ I believe I shall be happy in heaven.’ She is sixteen years old. O that the Lord would fully prepare her for her great and last change ! She inquired with much interest about our young people’s meeting ; and I could assure her that she was not forgotten in our prayers.

“ The state of my health has prevented my religious enjoyment, in a measure, I think ; but still I mourn over my deficiencies ; and long to be prepared to labor in the vineyard of the Lord.

O tell me that my worthless name  
Is graven on thy hands :  
Show me some promise in thy book,  
Where my salvation stands.’ ”

Who but will sympathize with her, in the subdued and heavenly satisfaction, in the peaceful and triumphant deaths of the children of her charge ! What a blissful meeting in the world of spirits, between the faithful teacher and her

ransomed class! Already, in a measure, our sainted friend has experienced this almost inconceivable joy; some of her class are already in paradise with her; and others are swiftly speeding on their way thither. Thus she writes:—

“Heard this morning that our dear young friend—Rachel Ripley—had gone to a better world. She went suddenly at last—we believe she is happy. Heard, by her aunt, that she desired me to be sent for, to watch again the next night after I had watched. She said ‘she wanted me to be with her all the time, she loved me so much.’ She had been a member of the school ten years; and never missed when able to attend. Shall I not be more active in the cause of Christ, when he is so willing to bless my feeble efforts? I have felt to-night as I did before the revival commenced—that I am very unworthy of the blessing of Christ. I long to be at work for the Lord; and if anything is done through me, all the glory shall be given to Christ.

“Feb. 4th. Sabbath school unusually solemn and interesting. Some remarks were made about our young friend. For nine years she had been absent but twice; and when told that she was too unwell to go, she wept. Her mother

and friends were present, and sung that beautiful hymn, beginning, 'Death : O that solemn, awful word !' School very much affected."

The next extract will exhibit her faithfulness, and her eager, personal exertions for the salvation of souls :—

"Wednesday evening. Spent this evening with Mrs. Ripley : it is consoling to visit the afflicted, and to speak words of comfort to them. M. P. was with me. She seems very serious. I wanted to have an opportunity to converse with her ; but as I could not, I went home and wrote to her—entreating her to give her heart to Christ, assuring her that, by so doing, she would be happy here and hereafter. I asked her to attend class with me to-morrow evening, and she readily consented.

"Thursday. Called for M. P. to go to class : she could not, and appeared very much disappointed. Gave her the note that I had written ; and pray that it may be made a blessing to her soul. The Lord can make use of the most feeble instruments to accomplish his purposes. O that he would use me to do something for him !"

Here again youthful piety throws a mantle of light over early and premature graves :—

"Feb. 16th. We are constantly reminded that

this is not our home. Harriet Farrington has left us, aged twenty—she was prepared. The Lord, for wise purposes, takes the young. Sarah Wood, aged nineteen, was buried to-day also. They have both been sick about six months; but they are now released from their sufferings. O that God would glorify himself in their death, by bringing others into his fold!"

"Sab., Feb. 18th. Felt to-day that I was not willing to be a drone in the vineyard of Christ; but that I wanted to improve to the utmost every moment God should give me; and do his will fully. I realized when I went into sabbath school, that if the Lord did not assist me I should do no good; and the class would not be made interesting. Never, I think, did I feel so fully the need of a qualification for the great work before me. Had, I trust, the presence of the Saviour—was profited myself, and hope the class was also. O, if I could know that M. was a child of God, I should be happy! I pray God to open some way for the arrow to reach her heart.

"Feb. 25th. What, O my soul, can I record of the dealings of God to thee, since I last wrote? Am I nearer heaven than I was a week ago? I can weep for having so repeatedly broken his laws; and do desire, I think,

above everything else, to do his will, and lead souls to him. For nearly a year I have felt that I could not rest till the Lord should bless A. C. When I have gone into my closet, I have felt that I could not leave it until I carried her case to the Lord; and many times have asked myself, 'Why should I particularly remember her?' This evening, all the evening, I have wept and prayed that she might be made a child of God. Sometimes it seems to me that she will be blessed. I cannot think the Lord will suffer her to die impenitent; but then, my cry is, 'Lord, bless her now.' Last evening had a good season of prayer here, where the Lord is wont to meet us. Four were present, who were seeking the Lord: it encourages my heart, and leads me to hope that the work will revive yet more extensively. I tried to point the inquirers to the Lamb of God; and was blessed in so doing.

" March 22d. This morning received a note from brother M., requesting me to lead the children's class this evening. As I could not be justified in refusing, I sent word that I would. But how can I attend to this duty? How responsible the place! May God's blessing rest upon the exercises of the evening. I would do them good; but I may do them injury,

unless the Lord be with me. Thus my dream is about to be fulfilled.

"I have been to the class: the Lord was with me. Nineteen out, although it was bad walking: spoke to them as plainly and faithfully as possible. O that they might be preserved from temptation, and kept faithful!"

She seems to have had some presentiment that her life and labors were drawing to a close. Infirmities of body now often detain her from the house of God; but her heart is there: and her prayers are continually ascending in behalf of those for whom she had "travailed in spirit."

"Why am I spared?" she writes, being confined to the house, and hearing of the death of some of her acquaintances. "Has the Lord still work for me to do? O that I might be enabled to do it; for I desire to do up my work, and go home! I do not wish to live longer than I can be useful to the world, and bring honor and glory to my dear Redeemer.

"April 29th, sabbath. Although not well enough to go up to the house of the Lord, to worship him in his temple, I feel that he is willing to meet me here. What a consolation it is to the Christian that he can meet the Lord in any place, under any circumstances, and feel that the Lord will be with him in six troubles,

and in the seventh will not forsake him! O, what a Being we have to go to! ready and willing to forgive the sin-sick soul. I would give up all my sins, fall into the hands of my blessed Saviour, and resolve to devote my life to him. I thought I should be able to-day to go up to sabbath school; but the weather is unpleasant, and I am still unwell. O that I may go to my class in future with more faith in, and reliance upon, God, believing that he will accomplish wonders through my instrumentality!

“ Our little prayer meeting last evening was truly a precious season. Ten were present—four of my class; and my heart was melted to hear their prayers for their unworthy teacher. This is the first meeting that I have attended for three weeks. Lord, keep them as the apple of thine eye, that they may never wound thy cause or bring a reproach upon thy holy name.

“ May 4th. Still confined to the house; but with the blessed assurance that the Lord will be here, if I only open my heart to receive him. The blessed Saviour will make my heart his home. May I ever be enabled to cry, ‘ Search me, O my God, and try my heart; try me and know my thoughts, and see if there is any wicked way in me, and lead me in the way

everlasting!" 'Guide me by thy counsel, and afterward receive me to glory.'

"May 6th. To-day have had the privilege of going up to the sabbath school, and of attending meeting this afternoon. Suffered considerable pain of body; but was happy to meet my class again, having been absent three sabbaths—the longest time since I engaged in the work—a space of more than nine years. Four weeks I have been confined to the house, the longest period since I can remember; but it will lead me, I hope, to trust my all, more unreservedly, into the hands of my best friend—my Father. Yes, he permits us to call him Father. He has given us the Spirit of adoption, whereby we can cry, Abba, Father. O, blessed privilege! May my poor heart be humble before the Lord, while I cry, 'Unworthy of the least crumb, yet thou givest me children's food.'

'I would as into nothing fall,  
And feel that Christ is all in all.'

"May 27th. The hour devoted to the sabbath school was more than usually interesting. I felt my responsibility and unfitness to do anything of myself. In the afternoon, what did my eyes witness! Six of my young friends received the ordinance of baptism at the altar—



four of them my dear scholars—and fourteen were received into the church. I had felt interested in them all, prayed for them; and for particular individuals had felt great anxiety. S. T. B. was of the number. O, bless God that he gave strength in the hour of need, and that they were enabled to consecrate themselves anew to God! May they be kept, as by the power of God, in the day of temptation! May it never be said of one of them, that she has departed from the Lord, or grown cold in any degree!"

In the next extract we have a pleasing and convincing evidence of the stability of early converts, when kindly instructed and faithfully watched over. These children sustained, during a long probation, a Christian character, and were every way suitable for the communion and fellowship of the church.

"Church meeting: four were received on probation, seven in full connection, seven baptized, and, among others, six of our little class, under fourteen years of age. What has God wrought! I would call upon my soul, and all within me, to bless and praise the name of the Lord. My two younger sisters were of the number—the one eleven, the other thirteen, years of age. O that the Lord would prepare

my mind to do them a great deal of good ! to help them, as well as all my young friends, to serve God, and grow in grace daily !

“Communion sabbath. It is indeed one of the great mercies of the Lord that I am spared to see this day—the first time that my dear young friends have partaken of the holy communion. To-day we saw the altar full of the little ones, and I had the privilege of being at the altar with our little flock. Lord, assist me to ‘feed the lambs!’

“June 20th, 1838. Another year has been added to my life, and this day I have completed my twenty-third year. Looking over the past year of my life, I trust I can say, from the heart, This year has been the best I have known ; one in which I have enjoyed the most communion with God, and in which I have used my influence to promote his cause. Though surrounded with trials, yet the Lord is my trust. I desire ever to fly to him, as the only means of safety from the disappointments and difficulties of this trying world. Many things have been recalled of a painful nature : my prospects are still dark : but, as I have done in days past, I would now do—by pouring out my soul to God, find that relief that cannot be found elsewhere.”

We now present the last extract from her diary, and some of the last entries that she made. Life, with its great ends and purposes, seems just opening before her. Her ardent soul glows with new warmth at the prospect of a wider sphere of usefulness, and in a passing hour she expects to be engaged in her chosen, but responsible, duties. Who could have anticipated a change so sudden and painful? "Therefore be ye also ready; for in an hour that ye think not the Son of man cometh."

"Sabbath morning, Aug. 19th. Do not go up to the house of the Lord this morning to worship him; but pray that I may feel, at home, the presence of the Saviour. He will, I feel assured, dwell in my heart, if I open it to receive him, and I desire no other guest. He is marking out the way for me to walk in. He will be my Friend, Comforter, and Guide still. In five short weeks, providence permitting, I am to be united to the friend of my heart, and to leave home, and all my dear friends, to try to be useful at the south. I long to be qualified for the work. I feel that the Lord will assist me, and help me to glorify his holy name. The thought that I am to find Methodist friends is a great comfort; as also to know that the children, or at least some of them, who will be under my

care, are pious. This rejoices my heart, and leads me to praise God that he has inclined that people toward us.

"Afternoon. Went up to the sabbath school, and found my class glad to see me; but some of them wept when it was told them that I should not probably be with them longer than five sabbaths. Our superintendent, very much affected, exclaimed, 'What shall we do? If ever we needed the prayers of God's people, it is now: two of our best teachers gone before, and now another about to follow.' I told her that others would be raised up to take our places. I feel that it will be harder to part with the sabbath school than with anything else. O that I may have grace to do something among the people to whom we go!

"Aug. 26th. Have been quite sick since my last date, and do not enjoy such communion with my blessed Saviour as I desire to do. I feel, at times, that the Lord hears my prayer; but not at all times. I long to feel his blood applied to wash my sins away—to prepare me for his holy will and pleasure."

The prayer was answered—the grace given—the blood applied. The will and pleasure of the Father was, that she labor no more below, but

"Come up higher."

Before continuing the thread of her history, we shall introduce a few reflections upon her success as a sabbath-school teacher.

---

## CHAPTER VII.

### SOME ELEMENTS OF THE SUCCESS OF THE SUBJECT OF THIS MEMOIR.

I. *Her high appreciation of the office of a sabbath-school teacher.*—It was not a matter of ordinary moment with her that she had in charge the highest interests of several immortal souls. As, at first, she was almost overwhelmed with a sense of her insufficiency, and deeply felt her indispensable need of the promised help from on high; so, during the whole period of her connection with the class, was she sensibly alive to the solemn responsibilities of her station, and full of prayerful anxiety that He, whose grace alone was sufficient for her, would strengthen her in the discharge of her duties. Sabbath after sabbath her diary is filled with earnest intercessions for present grace, and her zeal seemed rather to quicken, than grow cold, as the period of her office was extended. The language of her life, as well as her lips, was,

"'Tis not a cause of small import  
The teacher's care demands ;  
But what might fill an angel's heart,  
And fill'd a Saviour's hands.  
They watch for souls, for whom the Lord  
Did heavenly bliss forego !  
For souls, who must for ever live  
In raptures or in wo."

"Felt this morning," she writes in her diary, sabbath morning, "that I needed much of the mind of Christ, that I might, as I ought, perform the duties of the day, and as I shall wish I had when I come to reflect upon them. Prayed, before going to the teachers' class, that I might have much of the mind and spirit of my Redeemer: class more than usually interesting.

. . . Felt, before going to the sabbath school, that I must have the special assistance of the grace of God: called upon the Lord, (mentally,) during the exercises, for his blessings on my instruction, and tried to exercise faith in his promises. . . . The Lord knows my heart, that I have a desire to feed his lambs; but, to accomplish this, I need grace, above all things." Again, on a succeeding sabbath, she writes:—"O that this and every day of my life were spent in the service of the best of beings; but how far short I come of doing the will of my heavenly Father!

‘Weaker than a bruised reed,  
Help I every moment need.’

“I need constantly the grace of God ; without it, I can do nothing. I thank God that he has given me the affections of my class, and that I love and feel interested in them to such a degree that I would be willing to sacrifice ease and comfort if I could do them good.

“Glory to God ! for he is good : this day has been indeed a sabbath day to my soul. O that it may appear that I have traveled a ‘sabbath-day’s journey’ toward the heavenly Jerusalem ! I long to feel more for the sabbath school : though I trust God has accepted the hearts of all my class, and they can rejoice in him, yet there are others in the school still unreconciled to him. Can I do them no good ? Lord, help ! I feel much for the class next to mine, as some of them were formerly my scholars. Nothing would rejoice my heart so much as to see them converted.

“Went to sabbath school with the same anxiety I have of late felt that I might do good. One of my class took up the class book, and, looking at her name, remarked that she had been in my class for two years, and hoped she should be for two years to come. It encouraged my heart ; for the knowledge of the

affections of every member of my class leads me to hope that it is for a wise purpose that God has given me their love—that I may do them much more good than I have ever done.”

Again she sums up the enjoyments and duties of another sabbath: “The sabbath! a day of rest—a day consecrated to the worship of the King of kings, and Lord of lords—a day in which we may prepare for the hour of death—is now numbered with those that preceded it. Have I done all my duty? Can I look back upon my interview with my class, and feel that I have said all I could say—that I have set them an example worthy of imitation? Thank God! they have all tasted of his goodness; but is my duty done? Can I stop here with a clear conscience?

‘Quick as the apple of an eye,  
O God! my conscience make;  
Awake my soul when sin is nigh,  
And keep it still awake.’

“Commenced this day, with a sincere desire to be useful, to improve the talent God has given me. Find our teachers’ class more and more interesting. Our teacher labors to instruct us and lead us in the path of duty. Went to the sabbath school, feeling that I had no strength of my own; the grace of God is alone



sufficient to accomplish the great work of bringing the children to love and obey Christ. At the commencement of the school, while singing the following verse, my heart was melted ; while I reflected and believed that I could adopt it as the language of my soul :—

‘ How sweet to be allow’d to pray  
Our sins may be forgiven !  
With filial confidence to say,  
Father, who art heaven !’

“ Was appointed to-day to superintend the infant school : felt quite homesick : wanted to get back to my class—yet feel willing to make the sacrifice if I can be more useful. Was tried when I found only one of the teachers in the infant class a professor of religion. O that God would bring the teachers to repentance ! Something must be done and done quickly. I know that I cannot go forward in the path of duty unless I have the special assistance of God’s grace. I am weak, and vain is the help of man. I desire to know my duty, and then perseveringly to pursue it. I desire to make the salvation of the scholars the great object of all my instructions.

“ Commenced this day with a solemn sense of the presence of Jehovah ; had a good season in private prayer ; felt that I must work for

God to-day. Much depends on the labors of the teacher. O that I may have grace and resolution to talk personally to the scholars, to find how they are affected by their instructions! Went to the school with feelings that I cannot describe: my heart was melted before the Lord, and its burden was, 'Lord, help me, I am weak.' 'I will open my mouth, but thou, O Lord, must fill it.' Spent but little time on the lesson; then talked with all my class as affectionately and familiarly as possible. All shed tears, and seemed to say that religion was important, and that they desired to obtain it. Lord, what a work is there for thee to do! Art thou not willing to save souls? We know that thou art willing! Glory be to thy name for ever!"

In a time of revival in the school she writes:—

"To-day the burden of my prayer has been, Lord, bless the mourner, and send conviction to the impenitent. Five of my class have found the Lord; two others are seeking him; and one says 'she needs religion, but is not prepared to seek it now.' O that she might have space for repentance! I feel that I have a great work to do—to lead these souls to heaven—and need the assistance of God: indeed, I must have

it, or fail. I need above all things a holy heart.

“I feel very anxious that I may be enabled to glorify God to-day—speak for the Saviour in the sabbath school. O that he would use me as an instrument to advance his cause! May he specially apply the word I may speak to the heart of Mary N. She is the only one in the class who has not found the Lord to be precious. I hope some word, fitly spoken, may sink with deep weight into her heart; and she be led to the Saviour.

“Noon. Had a good time; the class were much affected—most of them very happy. My heart was melted when speaking to some of the children, to hear them exclaim, ‘I am happy! I am happy! Praise the Lord! O that they may be faithful and adorn the doctrine of God their Saviour!’”

One more extract must suffice upon this important point, although they might perhaps be profitably multiplied:—

“What has God wrought for the month past! When I was appointed superintendent of the infant department, in the sabbath school, I said, ‘Lord, how can I go forward in my duty, for the teachers are not professors of religion, and will not be helpers in the great work?’ But now all

have found the Lord. How little faith I had in God! Help me ever, blessed Saviour, to believe thou art able and willing to save, even to the uttermost. I desire to feel more for others; that I may constantly pray and labor in the vineyard of the Lord.

'With fraudless, even humble mind,  
Thy will in all things may I see;  
In love be every wish resign'd,  
And hallow'd my whole heart to thee.'

This sense of responsibility will prompt to a diligent discharge of duty, an earnest desire of success, a deep and powerful solicitude, the most careful preparation, and the most persevering application, until the all-important work is performed.

We close this chapter with an impressive extract from a little work, entitled "Counsels to Teachers."

"Often review the solemn and responsible nature of your undertaking. Think not of it as an ordinary occupation, the duties of which can be performed by any one who happens to be in his place. Such a view of your calling as this will blight your whole undertaking. It is the care of souls that demands your attention; of souls that can never die; of souls that may

be influenced for weal or for wo, by your spirit, your instructions, your example. Go to your work at all times, solemnly impressed with the thought, that all depends, for the peace of your mind, for the honor of Christ, and for its ultimate success, upon the manner in which it is performed. Do not attempt to serve God with what costs you nothing. Take pains with your hearts, take pains with your preparations, take pains in your class. If you are to improve the children, you must first improve yourself. Remember you are speaking and acting for eternity. The children you are appointed to instruct, you must meet at the bar of God. If they perish through your neglect, your unsuitable instructions, your unsubdued spirit, your wrong example, the consequence to your own soul will be infinitely perilous. Think of the results of every sabbath's labors; connect them with the judgment day; and ask the questions at the close of the day: 'Have I been faithful? have I felt the value of souls? have I besought the young to be reconciled to God? have I won them by the spirit of condescension and love?'"

## CHAPTER VIII.

## SECRET OF SUCCESS—CAREFUL PREPARATION.

II. ANOTHER characteristic of our deceased friend, and a chief element in her success, was, her *earnestness to fit herself mentally and spiritually for the duties of her station*. This follows almost necessarily from her high appreciation of the sabbath-school teacher's office. "He that winneth souls is wise." In a work at once so delicate and important—upon the faithful performance of which turns the approval of Almighty God, and the salvation of an immortal soul—no ordinary care in preparation, and diligence in the use of the appropriate means, can seem sufficient. The little influence that many teachers have over their classes, the irregularity of the attendance of the scholars, their strange willfulness and hardness, and the continued refusal to submit to the claims of the gospel, may be easily accounted for, in the utter neglect of suitable preparation on the part of the instructor. The Scripture lesson—which requires close examination and careful study, in order that its truth and application may be discovered, its hidden beauties brought to light, and its connection exhibited—remains unnoticed until the

morning of the sabbath; and often until the hour of recitation. His heart, that should have been mellowed by hours of prayer and examination, impressed and filled with the solemn weight of his responsibility, and the infinite value of his immortal charge, and then baptized with the divine unction, has been left entirely uncultivated. He stands before his class, unacquainted with, and, of course, uninterested in, the subject of the lesson; barren and dark in his mind; without an emotion stirring in his heart, or a muscle moving on his face, or a tear starting in his eye. The least fatal effect of such a course is the erroneous view of Scripture that must necessarily be given. Another more fearful and awful consequence attaches itself to such instructions. The tender hearts of these children are hardened and prejudiced against the truth. The heavenly duties of religion; the sweet peace it offers, the solemn claims it makes upon the youthful heart; the consequences of a life of sin, as presented in the rambling, disconnected, unfeeling manners of a teacher, so willfully negligent, instead of exciting a deep conviction, and a strong desire to seek the blessing and shelter of the gospel, induce an utter disrelish of the whole subject, a dreadful carelessness, and a practical infidelity.

There can be no neutrality in the office of the teacher, and his influence over the scholar : it must be for better or worse. Faithful, intelligent, and fervent piety will insure a decided and evident good ; remissness, ignorance, and coldness, will prove a lasting and blighting curse. The teacher himself may not be conscious of the almost unmitigated evil his fatal indolence and unfeeling example are inducing ; the children may pass away from his hands ; he may be 'esteemed worthy among his fellow-instructors ; he may not watch, or be acquainted with the future earthly course of his former charge ; or if acquainted with it, he may not attribute their thoughtless impenitence, their careless security, their practical and continued unbelief, to his faithless instructions and example : but in eternity, and at the judgment seat, the whole mystery will be unraveled ; in the clearer light of the divine presence, the long-concealed but sure sources of their ruin will be seen, and the appalled teacher will shudder as he discovers his garments spotted with their blood !

The office of the sabbath-school teacher is one of indescribable importance ; this contact of the mature and established soul with the tender and impressible soul of youth must be productive of infinite and solemn effects, and



involve as amazing consequences. The character and care of the teacher must, under God, decide this great question of "life or death," "blessing or cursing," and determine these endless results.

"Does it require no laborious, constant, prayerful preparation, to present to the mind of a child the great truths of the Bible, in a manner that shall interest his feelings, enlighten his mind, affect his conscience, and improve his heart? Is it easy to explain to him, properly, the duties he owes to God and his neighbor, and which he is as much bound to practice in his childhood, as in his riper years? Is it easy to explain to him the moral condition in which he stands before God; and to point out to him the only way to escape from the bondage of sin, and the curse of God? Is it easy to impress upon his roving thoughts and wayward affections some sense of the great love wherewith Christ hath loved him; and of the obligation which is imposed upon him to give his earliest days, his purest thoughts, the spring-time of his life, to the Saviour in return? Is no preparation of heart necessary, to come, on the holy sabbath, into some holy place, where God's presence is implored, and there to open the Holy Bible, and teach children wondrous

things out of God's holy law? Is this a circle of immortal beings, each possessing a soul, formed for inconceivable happiness or woe, passing like a shadow through this world to the judgment of the great day? Is he who now sits in the midst of them to meet them there, and render an account of this and every other hour that he may spend with them? And has he come here without deep searchings of heart, and diligent preparation of mind, and fervent prayer for the Spirit's holy influence, to teach him the statutes of the Lord, that he may teach them to others?"\*

The means employed by the subject of the present memoir to prepare herself for her responsible task may be embraced in the following summary:—

1. By aiming at a high and continued state of personal holiness. Not only for her own happiness, but for the glory of God, and to secure her more certain and enlarged success, did this pious young female strive after the "life of God" in her soul. Her diary is full of warm and fervent ejaculations and prayers, poured forth, in secret, into the ear of her heavenly Father, that he would cleanse her heart; "sanc-

\* Teacher Taught, p. 177.

tify her wholly,"—"spirit, soul, and body, and keep her blameless unto the coming of our Lord Jesus Christ." Her path was, indeed, that of the just—"shining brighter and brighter unto the perfect day." This continued and earnest cry for a deeper communion with God, a richer fellowship with the Spirit, a more entire, implicit, and present reliance upon the cleansing blood of the Redeemer, induced that fervency of spirit, that gentleness of temper, that affectionateness of soul, that abiding and increasing interest in those around her, for which she was so marked; and which won upon the hearts of her class, and opened the way for her instructions and exhortations. A few additional extracts from her journal, exhibiting the ardor of her soul in the work of the Lord, and her earnest desire for purity of heart, may be here introduced with profit:—

"Sacramental Sunday. The sacramental occasion was one long to be remembered. I consecrated my life anew to the service of my Master; am willing, I think, to do anything, if I can but be instrumental of good to others. 'Lord, what wilt thou have me to do?' Help me to work in any way; but give me something to do in thy vineyard. Help me to be meek and lowly, humble in heart, an example

of piety and deep devotion. Give me, Lord, that affectionate disposition that will find way to the hearts of all ; that anxiety for the souls of others that will cause me to be willing to deny myself, take up my cross daily, and do all the good that is possible with thy assistance.

“ Sabbath evening. Awoke this morning with a desire to have my mind stayed upon the Lord to-day ; and felt that without the assistance of his grace I could do nothing. Found it profitable to worship him. O when will the blessed time come when I shall have no more will of my own, but be wholly consecrated to the love and service of God ! Would that it were now come ! I think that I do desire to have, at all times, a spirit of humble, fervent prayer ; a desire to do or suffer all the righteous will of my Master. I feel that I can say, ‘ Thou knowest all things, thou knowest that I love thee ; ’ and that I would, if possible—if the Lord would condescend to use one so unworthy to do any work in his vineyard—‘ feed his lambs. ’ Lord, take me, and make me all thine own—a fit temple for the indwelling of the Holy Spirit.

“ Tuesday, June 20th, 1837. The anniversary of my birth. Never have I felt so solemn upon a birthday as upon the present. Felt that I ought to spend my remaining days or years in

the cause of Christ—entirely devoted to God. Twenty-two years I have lived in this world; but how have they been spent? I have done nothing for the Lord! Fourteen years were spent in sin; nearly eight years I have professed to love the Lord: but O how unfaithful have I lived! Help me, Lord, to arise and shine! Spent a part of the day in prayer and fasting, entreating the Lord to make me useful in future life. I think, if I know my heart, I desire nothing more than a qualification to be useful. O for a heart consecrated to the Lord!

‘With heart and eyes, and lifted hands  
For thee I long, for thee I look,  
As travelers in thirsty lands  
Pant for the cooling water brook.’

“Oct. 1st, 1837. Nine months of the year have already passed, during which I promised to do all the good I could, and to try to live to the glory of God. I find that I can do nothing without the assistance of the Lord; and I would trust in him, for the time to come, more fully than I have done hitherto. Should I not, on this holy day,

‘The best of all the seven,’

covenant anew to live devoted to the cause of my dear Redeemer? O that the Lord would

strengthen me this month to live for eternity! This has been a blessed day: praise the Lord, O my soul! The sabbath-school hour, though very short, was one of deep interest; for I had a proof, as in times past, that I had the affection of every member of my class: not one would be promoted to a higher class."

A regular system of advance in text books and instruction, based on the improvement and character of the scholars, was practiced, with much success, in this school.

"The sacramental season was deeply solemn to my soul. I longed to feel that my heart was clean 'every whit.' The Lord answer the desire of my heart, and make me useful this month! Give me a spirit of prayer, an agony of soul to be entirely the Lord's!

'Here, Lord, I give myself away,  
'Tis all that I can do.'"

2. The next spiritual preparative for the right discharge of her duties was, continued and fervent prayer. As she rose each sabbath morning, her mind seemed ever to be burdened with her responsibility. Her class was placed upon the mercy seat, and the blessing of Almighty God most earnestly invoked upon them. She plead for a preparation of heart;

divine light in her mind, and strength of purpose to perform faithfully her duties. "O that I might have a word to-day for every member of my class! O that I might be qualified for my work!" is her language in prayer on such an occasion. And again, "Awoke this morning earnestly desiring that this might be a day of unusual profit." She was accustomed to have special seasons of prayer for individual members of her class, as the peculiar exercises of their minds demanded; often they were severally invited to visit her, that she might have a favorable opportunity, more directly, to instruct and reach their spiritual necessities in prayer. At her suggestion, several of the female teachers met together for a season of special, social prayer for the blessing of God upon their labors.

"Monday evening. That we might obtain the blessing of God, and be prepared for the young people's prayer meeting, five of us (teachers) met for prayer at seven o'clock. It was a melting time: we felt that the Lord was present and would go with us to the house of prayer, and make the meeting profitable to all: went with more faith than usual."

As was seen, in the extract from the diary, on Saturday evening her class and the class of her sister met with them for a season of

prayer ; and most strengthening and profitable seasons were those to the teacher, as well as to the highly-favored pupils. Here prayer was offered for any unconverted members of the class, and the blessing of God most earnestly implored upon the instructions of their beloved teacher. In addition to what we have extracted from the diary, we have also selected the following:—

“ Dec. 16th, 1837, Saturday evening. Another week has passed away, and I am again at home. Felt low spirited ; but in our little prayer meeting enjoyed an unusual degree of the presence and love of the Saviour : felt like devoting the remainder of my life to the service of the best of beings—my blessed Redeemer. I thought of those who do not believe children can enjoy religion ; could they but have been in our meeting, and heard them pray for a revival—that they might be enabled to persevere, and particularly that God would bless their dear teacher for leading them to Christ, they would have been persuaded that there was something in religion, and that these children possessed it. I felt that I was repaid for all that I had ever done, or could do, in the sabbath school. My scholars praying for me ! it is enough. O that I might be the happy instru-



ment of leading them on from one degree of grace to another, till they shall become perfect in Christ Jesus !

“Jan. 20th. Brother Scudder stays with us to-night, as he is to preach for us to-morrow. It was the evening of our prayer meeting. I asked him to stay in the room : he feared the children might refuse to bear the cross if he were present ; but I told him we would have a class. An interesting one it was. Fourteen were present. The children were delighted to meet brother S., as he was present when they professed to find the Saviour. I feel like devoting myself to Christ and his cause, with renewed energy. The scholars were determined to persevere. Brother S. said it was the best class he ever attended.”

3. To prepare herself mentally, as well as spiritually, she sought every aid in her power ; by reading and inquiry she made herself familiar with the best modes of conveying religious instruction, and, by careful study, she prepared herself weekly to explain, illustrate, and enforce the Scripture lesson upon the minds of her class. As regularly as the Saturday evening came, preceding the season of prayer, the lesson for the succeeding sabbath was made the subject of study and discussion with these two affec-

tionate sisters. Our dear friend did not offer the Lord that which cost her nothing ; neither did she come before her class with unbeaten oil. Another invaluable aid here was the teachers' class, convened every sabbath morning, under the supervision, and sharing the instructions of the venerable and intelligent superintendent of the school. Here the lesson of the day was carefully considered, difficulties removed, and suitable illustrations suggested ; after which some instructive extracts from works written for the especial assistance of teachers in their delicate and solemn duties were read, or an essay, on a Scriptural subject, presented by some one of the members of the class. Here the heart and the intellect were both cultivated ; discriminating light was poured in upon the mind, and the soul inspired with new vigor and interest in the precious work of the teacher.

The writer of this refers, with much gratitude, to this long-established and indescribably-valuable teachers' class, connected, as he was, with it, and enjoying its facilities for a number of months.

His present position in the Master's vineyard was first suggested to his mind while engaged here in the study of the Scriptures. No sabbath school should be without such a

Normal school ; and unwise and faithless is that teacher who will permit an ordinary excuse to deprive him of such an inestimable opportunity for improvement. The subject of this memoir exhibited her high appreciation of this means of spiritual and mental culture by her constant attendance, and much of her success may be attributed to this source.

We close this chapter upon the previous preparation of the teacher with another short extract from the Teacher Taught:—

“No apology can be received for ignorance, neglect, carelessness, or incompetency ; means exist in abundance, by the use of which teachers may fit themselves for their duty, and the obligation which rests on them to employ the means, is as solemn as eternity, with its untold interests, can make it ; and it may be said to teachers, as a mother has eloquently said to parents, ‘O, if there is anything which should constrain us at early dawn ; when surrounded with midday cares ; at evening hour ; yes, and in the watches of the night, to enter into the closet ; if there is anything that should lead us to God, with the fervor of supplication, surpassing that with which we plead for our own souls, it is the early conversion of our children.’”

## CHAPTER IX.

## SECRET OF SUCCESS CONTINUED.

III. *Her intimate and familiar acquaintance with her class, and the strong reciprocal affection existing between them*, was another element of her remarkable success. Her scholars became, in a large sense, her companions and associates. She studied carefully their different dispositions; made herself acquainted with their peculiar spiritual difficulties and temptations; visited them at their own homes; interested herself in their family relations; invited them to her own house; met them always with a smile or a tear of joy or sympathy; won them by the overflowings of an anxious, a solicitous heart, when standing before them in the sabbath school. It would have been impossible to tell where the greater love was to be found, on the part of the pupils for the teacher, or the teacher for her beloved charge. When they were sick, she nursed and watched them with the interest of a mother; when tried and tempted, she instructed them and prayed for them until they were delivered. They could not bear a separation from her; no promotion to higher classes could

repay them for the sacrifice they would be called to make in the loss of their dear instructor. A grievous change it was to both when she was placed as superintendent in the infant department; a still more painful hour when she commenced her preparations to leave them for a far-distant land; and a moment of even more intense anguish when she bade them farewell for ever for this world.

The warm affection—not a matter of circumstance and accident, but the result of kind attentions, long-continued love, on her part, and subdued and Christian solicitude—gave her an almost unbounded power over their hearts. Her society was prized by them; the hour of meeting in the class always considered too short, and ever full of interest; and her religion seemed to them amiable, inviting, and desirable. She won them to the cross. She was their chosen confidant—their voluntary and safe confessor; into her bosom they freely poured out all their joys and sorrows, hopes and fears. This is a vital point. Until the teacher has gained the confidence and love of his class, he can accomplish but a small amount of good in his teachings. There is an inconceivable moral power in sanctified affection; it opens the readiest avenue to the inner soul; it touches

the hidden springs, and the melted fountains begin to flow. By such affection, exhibited in continued acts of kindness, it should be the first object of the teacher to win his class to himself, and then he may hope successfully to draw their minds to Christ.

IV. *She ever labored for the immediate conversion of the members of her class, with the full expectation of so desirable an event.* There are important collateral ends contemplated in sabbath-school instruction—such as the formation and cultivation of correct habits and morals, and the proper understanding of the Holy Scriptures; but the chief and all-absorbing aim of the institution is, the conversion of the hearts of the children.

Great patience and wisdom are necessary here. It is not always the direct and solemn appeal that will produce the desired effect. Some sincere and earnest teachers fairly disappoint themselves of their own most anxious wishes by their want of heavenly skill in managing such delicate cases. The continued iteration of the facts that the children are all sinners, and, if impenitent, will be lost—that they need religion, and should immediately seek it—destroys the impressive weight of these awful truths, fairly hardening the hearts

of the children, until they come to hear without emotion, in utter listlessness, the most important and terrible annunciations. Every succeeding opportunity that the teacher enjoys with his pupils, his first object is to gain their attention, and then their hearts. Unless he have their interested ear and opened heart, his instructions are worse than thrown away. This once gained, (and pious skill, directed by the Holy Spirit, by infinitely-varied means, can almost always secure this,) and the work is easy, but still requiring wisdom. The way of salvation, the nature of prayer, the duties of religion, the simplicity of faith, are all to be plainly and affectionately described and illustrated, and then the child urged immediately to commence the required duties, and to trust in Christ for the forgiveness of his sin, and assistance to keep his commandments in the future. We need not fear that the Holy Spirit will fail to perform its office upon the soul; preparing the way for, following our instructions, changing the heart, and strengthening the will of the little ones we are instructing. The work of salvation is exceedingly simple, and on that account not the less divine, in a child; more so than in a man, because there is less resistance. Faith is the easiest act of a child's mind. He believes im-

mediately ; and the great question now is, What shall he do ? We are too apt to overlook this beautiful simplicity. We need not spend time in urging a child to believe ; just explain the process—tell him what he is to believe, and what will be the result, and then press him to submit at once. Rarely does it happen, when the child's affections are melted, that he refuses. Now he must know that obedience, not feeling, is religion ; and the important and vital duties of the gospel must be clearly pointed out. The classes of many teachers have been all ready to seek forgiveness, time and again, but have made no advance through the lack of a clear knowledge of the necessary steps to be taken. Our young friend was eminently successful in her expedients to win the hearts and the obedience of her class. Though she began her attacks from various quarters, she always reached the citadel. In all her prayers, instructions, and visits, this chief object of her exertions was uppermost. She went forth weeping, bearing the precious seed ; she scattered it without fainting ; she watched its earliest germination ; she carefully cultivated it as it sprung forth, and, rejoicing, she eventually returned, bringing her sheaves with her. Her own experience, and the results of



that revival in the sabbath school, are convincing evidences that Jesus has power on earth to forgive the sins of children.

The evidences here were not presumptuous—they were all convincing: the practical piety of some of these “lambs” would have put to the blush many a mature and experienced professor.

V. Another noticeable feature in the successful instructions of the subject of this sketch, was the *care with which she cherished the religious impressions of her class, and watched over them after their conversion and connection with the church.* It is ordinarily the case, that after the children give evidence of a work of grace upon their hearts, we think our solicitude and watchful attention may cease. To this source may be traced much of the proverbial want of stability manifested in youthful professors. Even more wisdom, patience, and oversight are necessary for the perpetuity of a gracious work among the young, than are demanded in bringing these immature hearts to Christ. Their temptations are peculiar; entirely inexperienced, they are liable to fall under the first solicitation of the tempter; their natural lightness and buoyancy, their numerous and seductive associates, their comparatively

small acquaintance with the Bible, and the precepts and practices of religion ; their proneness to walk by sight and not by faith, to be governed by momentary feelings instead of unwavering principles—all combine to impede the religious progress of young converts. For this very cause, instead of being cast away from our sympathies and faith, they should be warmly and tenderly cherished in our bosoms. To the continued care of this pious teacher—her incessant watchfulness, her faithful and simple instructions, her directing and encouraging epistles—may be attributed, in a large measure, the stability of her young charge after their conversion. They were never absent from church or sabbath school, they never failed to bear their cross in their little social praying circle, but an early visit or a kind inquiring letter might be expected. These dear lambs of the fold may be saved, but their limbs are tender, their fleece is thin ; they must be sheltered in the warmest fold, nourished with the simplest and purest milk, and guarded from the howling wolf.

VI. The last characteristic we shall notice in the teachings of our young friend, and perhaps the peculiar and distinguishing feature in her course, was *her long-continued, profitable, and happy correspondence with her class*. Specimens

of this will be given in the next chapter; and none can read them without admiring the sanctified talent exhibited; the wonderful skill in managing the ordinary difficulties and temptations of youth, and the great benefit it must have conferred on the minds and hearts of the youthful correspondents. There are many advantages which this process of reaching the heart has over ordinary conversation. It exhibits the sincerity and interest of the writer; it admits of closer and more pungent appeals to the heart and conscience—the result of careful consideration and fervent prayer. Where there is a corresponding confidence produced in the bosoms of the pupils, and they, in their turn, open freely their hearts, describe all their difficulties and temptations, as in the present instance, an increased amount of good is accomplished. The youths are led to study their hearts, to think upon religion; their spiritual knowledge is increased, difficulties removed, temptations broken, and they matured and confirmed in the divine life. Such a correspondence becomes an exceedingly close bond of union between the teacher and the scholar, as well as a medium of immense good. This was the course taken by the amiable and pious Legh Richmond with his family, and some of his sick and devout

friends. Says his daughter : " In conversation he did not often urge the subject of religion directly on our attention, or question us much as to our personal experience of it. He has sometimes regretted this, and called it his infirmity ; but I think he adopted a more successful plan. He used to watch over us most cautiously, and express his opinion in writing : we constantly found letters left in our rooms, with directions to think and pray over them. Reproof was always conveyed in this way ; and he also took the same method of questioning us on experimental religion, and of beseeching us to become more decided for God. Sometimes he required an answer ; but generally his only request was, that we would ' spread his letter before the Lord, and think over it.' "

In the active use of these various means—with the blessing of the Holy Spirit—the success of Miss B. may not be so much a matter of wonder ; but may be reproduced, again and again, by any others who will " go and do likewise."

In the next chapters we shall present specimens of her course of epistolary labors with her class. These little notes are not only valuable, as suggesting a happy means of approaching the hearts of the young ; but are excellent in themselves, containing much religious instruction.

## CHAPTER X.

SELECTIONS FROM HER NOTES AND LETTERS TO  
HER SCHOLARS AND YOUNG FRIENDS.

OF these, a friend, whose hints have aided us much in the preparation of this little volume, thus writes:—

“In the letters she has left written, on the subject of personal religion, to her sabbath-school scholars and others, you will find a point, which I hope you will impress as deeply as possible on the character of your little book. There are many things which are common to all biographies. The record of a life that teaches its readers a new lesson, or impresses forcibly some trait of character, must be a valuable one. Our sister's example in using her pen, in the good work of making personal effort for the salvation of her friends, is one that I wish could be written on all our hearts, ‘as with the point of a diamond.’ If your sketch of our sister shall be the means of leading young Christians to use this method of doing good, her short life will be valuable in its effects upon the church, and your labors as a biographer will confer a blessing on the Christian community. In this respect her example is

similar to that eminent saint, William Carvosso."

Our chief difficulty here is to make a suitable selection out of a very large collection, almost every specimen of which presents some new and interesting feature, and all of them containing profitable matter for even the general reader.

We have thought it advisable, on the whole, to present one regular course of notes to one of her pupils, commencing with the eventful period when her youthful charge was beginning to seek the Saviour. We cannot but notice with what skill she adapts her teachings to the progressive wants of this babe in Christ:—

"MY DEAR ANN,—I want to tell you how much I love you, and desire your happiness. I was rejoiced to see you go forward for prayers on Wednesday evening. Let me entreat you not to give up seeking the Lord—there never was a better time. O, I want all my class to love the Saviour! then we shall rejoice together. Remember, my dear Ann, that I shall pray for you, and weep when you weep. I hope the Lord will make you a good girl; then you will meet your dear mother in heaven. Your father wants you to love the Lord—I have heard him pray for you. If you would

like to have me, I will write to you again soon. Do write to me a little note. Nothing would give me more pleasure ; for I should feel then that my scholar loved me.

“ Your affectionate teacher,      S. G. B.”

“ DEAR A.—I don't know of anything that has given me more pleasure for a great while than reading your little note this forenoon. I feel very glad that you are determined to seek the Lord. O do not give up seeking him ! You will have a large company to go to heaven with you ; but be determined, even if every one opposes, that you will serve the Lord. You may feel assured that he will receive you. He has promised to bless all that come unto him. Pray to the Lord every day—and pray with all your heart. Try to give yourself to Christ ; say,

‘ Here, Lord, I give myself away.’

He will receive you—believe it in your heart. You will be happy. When you can call God your Father, you will delight to pray to him ; and you will like to attend meeting, and hear about Jesus. Try to get the other girls to go with you. There will be a prayer meeting to-morrow evening, at the vestry ; go there if you can—there will be many to pray for you. I pray God that you may all find him to the joy

of your hearts. May God bless you! Your affectionate teacher,  
S. G. B."

"MY VERY DEAR ANN,—I steal a few moments this morning to write to you, because I believe you like to have me write; and because I love you very much, and want to do all I can to make you happy. You said yesterday that you felt a little better. I was glad to hear it, and thought if I told you how I felt when I was seeking the Saviour, it might perhaps be a benefit to you. After I had been seeking the Lord a number of days, and had been forward for prayers three or four times, I went to a prayer meeting. I felt that I was a great sinner; that I wanted to love God, and was determined that I never would give up till I was as happy as others said they were. I wept all the evening, and prayed in my heart, while others were praying for me, that I might be blessed of God. You have often heard ministers say, no doubt, that we must not point out a way for God to bless us; but I thought he would make me very happy. While I was weeping, I kept saying, 'Lord, I give myself to thee,' and I tried to think if there was anything I was not willing to give up for the love of the Saviour. I thought I felt willing to give up all: then I could not weep.



I felt as if I loved everybody that loved God, and would talk with me: the burden was removed from my heart! I was sitting with my sabbath-school teacher, and she asked me how I felt. I told her, Very differently. I loved everybody. I did not feel like weeping any more; but felt a calm in my heart. She told me that the Lord had blessed me. After this I loved to pray, to go to class meetings, and to all good meetings; and felt very happy when I was willing to speak and tell others what God had done for me. Now it is almost eight years; and I always rejoice when I think that I sought the Lord when I was young. I never wanted to go back; but ever wanted to love God more. Now, I love him better than ever, and want all my class to love him; because they will thus become useful, happy, and prepared to die. L. C. experienced religion the same evening: she was but eleven years old. She loved God on earth, seven years, and now she is in heaven, to serve him for ever. I hope, my dear A., if you do not feel that you love God now, you will persevere: believe he is able and willing to save you. I hope you, and I, and all the sabbath school, will love God here, so that we may meet in heaven, to praise him for ever. I shall take great satisfaction in the

thought that we love each other, and are trying to go to heaven together!

“Your affectionate teacher, S. G. B.”

- “DEAR ANN,—I have but a moment to write; but if I can, in that moment, say one word that will make you rejoice, I will gladly do it; for I love you so much that I would do anything to make you happy. I love to have you write; yes, let me tell you, that I could not help shedding tears of joy while reading your last little note. You say, sometimes you feel as if you were deceived. Almost everybody that has tried to love God has had this feeling; but, let me tell you, it is a temptation of Satan. He tries to make people believe they are deceived, so that they may give up seeking the Lord—you must not believe him. There was another thing you wrote I thought I would talk with you about: You thought you were willing to give up all, and could not see why God did not bless you. Did you believe when you were at the altar that he would bless you there? If not, that was probably the reason. He requires us to believe *first*, that he is able and willing, and does, for Christ’s sake, forgive us our sins—then he blesses. I thought I believed long before the burden was removed from my heart;

but found afterward that I did not. Say, 'Lord, I will believe, help thou mine unbelief;' and pray earnestly that God may enlighten your mind.

"I want you to tell me all your feelings. Should anything trouble you at any time, let me know, and I will explain it to you as well as I can; and will try to help you to love and serve God with all your heart. I shall continue to pray for you: you must pray much for yourself; and pray, will you, for the rest of the class.

"Your very affectionate teacher, S. G. B."

"MY DEAREST ANN,—I gladly embrace a moment to say, I love to hear from you, especially by letter; because you can in this way express your feelings more clearly than in conversation. I rejoice very much that you enjoy yourself better than formerly. Go on! Rest not satisfied with what you have; but seek for all it is your privilege to enjoy in this life. You ask me to pray for you. I delight to do this, dear Ann; and hope I ever may, while life shall last. I love my class too well to forget them when I ask favors from the God of heaven. I pray that they may be examples of piety; that others seeing them trying to do their duty may

be constrained to follow their example. O, my dear Ann, I want you to be a Christian—wholly devoted to the cause of Christ—willing to do anything that is presented as duty, however crossing; for remember, ‘under the cross lies the crown!’ I was glad to see the spirit you manifested in your last note. Seek for still more of the mind of your Saviour—rest not short of all you may enjoy in this life. You do not wish it merely, I trust, dear Ann; you know there is more for you than you have yet attained: you may grow every day. I earnestly hope and pray that you may know the heights and depths of the religion of Jesus: then you will be useful to others. Remember the class to-night; and invite any you think would be profited by coming. Believe me still, your very affectionate teacher,

S. G. B.”

“This is a blessed thought—when we are about our work, in school, or when we are tempted to do evil—we can lift up our hearts in prayer to God; and he has promised, and will hear the feeblest petition, if offered in sincerity. If you have sinful thoughts, lift up your heart to the Lord, and ask him to remove them, and keep you from sin. If you are sincere, and try to overcome your thoughts by

calling upon him, he will delight to own and keep you ; and you will have a 'conscience void of offense toward God and man : ' this is what we need to make us always happy and peaceful. The following are evidences that we are accepted of him : We love his people, delight to pray for and do everybody good ; a cheerfulness in telling of his goodness to us ; and a desire always to recommend religion to those that do not enjoy its blessed influence. I would say all I can to encourage you to persevere in the ways of piety. Live to God—live the life of a Christian—let others see your religion in your daily deportment ; and may the Lord keep you by his mighty power in the day of temptation, that you fall not, but come off more than conquerer, through him that hath loved you and given himself for you. Be faithful, my dear Ann, in all your duties.

“ Your most affectionate teacher.”

“ BELOVED ANN,—You know not how much joy I felt to read your last affectionate note. I could not help weeping and praising the Lord that he had given you so much peace and happiness. Do not let your love grow cold ; but, by prayer and reading the word of God, continue to grow in grace and in the knowledge of Christ.

How unhappy I should feel if any, who think they have found the Lord, should become cold, neglect their duty, and bring a reproach upon the cause of the dear Redeemer! It would be an awful thing—as really piercing the Saviour as if they had thrust the spear into his side. O, I earnestly pray that my dear Ann, and all that have professed the name of Christ, may go forward daily, and never wound him afresh! I want you to love prayer, and to attend meetings, especially class meetings; they have been more help to me than any other means of grace. I want you always to feel a freedom in telling me everything that gives you joy or sorrow. I shall delight to sympathize with you, and to help you all I can. O, my dear Ann, love God with all your heart, and do every duty faithfully!

“Your most affectionate teacher.”

“Surely we have reason to bless the Lord for ever for what he has done for us. Six months have now passed away since you tasted that the Lord was good, and now you desire to love him more and serve him better. O, my dear A., you may have a great deal more of the spirit of Christ! Will you live for it? Let us resolve, my dear, that we will not rest until we are ‘every whit made whole.’ I love to pray

for my dear class, and believe the Lord will hear prayer in your behalf, and keep you from departing from him. I have felt much for M. since she has been left an orphan. I hope the girls will call upon her. She feels lonely; perhaps some word you might say would do her a great deal of good. Be willing to cast your might into the treasury of the Lord: improve the talent he has given you, and you will, at the great day, hear the welcome sentence, 'Well done, good and faithful servant, enter thou into the joy of thy Lord.' I was this moment thinking, 'Perhaps God hears the prayers of my dear class for me, and this is the reason why I have enjoyed more of late.' He will bless in answer to prayer. May God keep you by his Spirit!"

"I thought that I should not find time to write you again this week; but in the hope that I shall receive a long note from you, with a full expression of your feelings, I steal a few moments—leave my work, and write. I love to write when I know my notes are looked for with pleasure, and when I know that I shall hear, in return, how you prosper in the good way. You still feel, I trust, that religion's 'ways are pleasantness, and all her paths are

peace.' You mentioned that you did not feel as happy as at first: this should not discourage you in the least, if, as you say, you are conscious of a calmness and peace of mind. Try to cultivate this spirit. Never go to school without praying that the blessed Saviour may keep your mind in a peaceful and prayerful frame—that he would keep you from a light and trifling spirit, and help you to show to your young friends that you fear to sin, because you love God and know that he sees you at all times. If you constantly pray and read the word of God, I shall not fear for you, but believe the Lord will keep you, 'fold you in his arms, and carry you in his bosom.' But as soon as you neglect duty—shun the cross—I shall fear lest Satan overcome you. My dear Ann knows the way to live to the glory of God; live, then, according to the light you have—it is all that is required. With much anxiety and constant affection, I remain

"Your teacher,

S. G. B."

"I cannot tell you the anxiety I have felt for you for a few days past. I want you to grow in grace every day, and live religion before the world. Yesterday (sabbath) I felt particularly to commend you to God, as I saw four of my



class dedicate themselves anew to Christ—give themselves to the care of the church, and receive the ordinance of baptism. I rejoice that my eyes were permitted to see such a sight ; and prayed, with all my heart, as fervently as I ever did, that you all might be kept from the evil of this world. But remember, dear Ann, you have still to watch over your heart, and be as careful as before to have your conversation such as becomes your Christian profession. Some will watch you more narrowly now : never let them have cause to say that you do not live as you profess. Be much in your closet—it is there you will grow in favor with God. Much as I love you, dear Ann, I cannot desire anything better for you than a holy heart ; a constant witness that your ways please God. Never rest unless you feel that you can hold communion with the Lord. I wanted to say something more yesterday in sabbath school ; but I thought I would write it. What would give us so much joy as to see M. brought to a knowledge of the truth ? Then our little band would be indeed happy. How sad the thought, that some have lost their interest in this blessed cause ! May our lives be such that we shall win them back to Christ ! I have not said half I would like to say ; but it is nearly

meeting time, and I must go into my closet, that my mind may be prepared for meeting, and to commend my dear Ann to the Lord.

“Affectionately yours.”

“Why do I write to my class so often? I love them as only a teacher and dear friend can love, and feel so anxious that they may be altogether such as the Lord will approve; and for these reasons I write and write again. You, dear Ann, have a large share of my affections, and the question often arises, What can I say that will influence your ways, and lead you to be active in the cause of Christ? I want to see you ready for every good word and work. You were the first of the class that asked the prayers of the people of God, and that could say that he had blessed you. Should you not, then, try to set them an example in other things? Bear the cross—do not shun duty; as God is your ‘rock and salvation,’ trust in him at all times; and although you may feel your own weakness, and think your efforts will be vain, remember the Lord has all power in heaven and on earth, and can make the most feeble and unworthy of great use to the church and to the world.

“Tell me, dear Ann, all your difficulties and

trials at all times ; feel as free to talk with me as you would with any one of the girls at school. You may be assured that I feel for you more than any other can feel, and shall think no labor too great, no sacrifice too much, if I can, in any way, make you happy or useful. Let me, dear Ann, take a mother's place in your heart : come to me in all your difficulties, and with all your joys ; I shall sympathize with you in every situation in which you are placed. O that I might be useful to all the class ! Write soon all your feelings. As long as you live, dear Ann, believe you have a sincere friend in your sabbath-school teacher."

Her letters, it will be seen, are eminently practical ; while they breathe the warmest affection, they are filled with important suggestions, aiding young converts in the way of life, and with stirring exhortations to an active use of the gifts and graces with which the Holy Spirit had endowed them. The secret of her success in their religious training, and of their decision and progress, consisted in her drawing their attention away from the emotions or enjoyment of religion, to its binding and active duties. Her class were taught to live by principle, and not by feeling—by faith and not by

sight. These well-laid and confirmed religious habits saved them from the vacillation incident to their age and lively temperaments—from looking to the varying states of their minds for the best evidence of their advance or retrogression in the divine life. Her class began to follow her example ; they sought out their unconverted friends, wrote to them, led them to the meetings, and prayed for and with them, until they were converted. The next note that we shall present, written to Ann, with those that have gone before, illustrates the above remarks.

“MY VERY DEAR ANN,—I rejoice that you write to your companions, and that God has, in any measure, blessed your efforts. Some think they do no good because they do so little ; but all together, with the blessing of God, will accomplish a great work. A little piece of poetry I have seen explains this sentiment so beautifully, that I will give it to you:—

‘What if the little rain should say,  
So small a drop as I  
Can ne’er refresh those thirsty fields,  
I’ll tarry in the sky ?

‘What if a shining beam of noon  
Should in its fountain stay  
Because its feeble light alone  
Cannot create a day ?

‘Doth not each rain-drop help to form  
The cool, refreshing showers  
And every ray of light to warm  
And beautify the flowers?’

“You see, my dear Ann, as one drop alone would not accomplish the purpose, so we alone may not accomplish much; but the precious Saviour can bless our united efforts, and, through our instrumentality, bring many to the knowledge of himself. I hope you will do a great deal of good. If you write to your young friends, forget not to pray that the Spirit of God may accompany the notes—that the words you use may be appropriate, such as will lead them to forsake sin and love Christ. Remember, dear Ann, that you must continually set an example worthy of imitation; let them see, by your conversation, that you are different—that your heart and life are changed from what they once were—that you are now trying, in all your ways, to please the Lord. Some have been brought to repentance by seeing others live the lives of Christians. ‘Let your light so shine’ that others may take ‘knowledge of you that you have been with Jesus.’ If you try to do good—to bear the cross, and in all things seek the assistance of the Lord, he will ‘give grace and glory;’ for no ‘good thing will he withhold

from them that walk uprightly.' I hope you will ever be able to say, 'Whom have I in heaven but Thee? and there is none on earth I desire beside thee.' I rejoice to hear that M. A. R. has repented and forsaken her sins, and found mercy at the fountain of salvation. Try to assist her all you can in traveling the good way. It is said of some, 'They do not exhibit a Christian spirit, and are very trifling.' I have never heard it of my class—I hope I never shall; but let all try to be 'sober, and watch unto prayer.'"

"Sabbath evening. As you are deprived of the privileges of the sabbath by ill health, I most gladly write you a few lines. We missed you very much last evening in our little meeting, and to-day in the sabbath school. The meeting was a precious season, the best we have had, I think; at least, I enjoyed it best. C. has set us the example, for the last two meetings, by opening her mouth in prayer. I hope, before many weeks shall have passed, that I shall have heard all that meet with us vocally asking the blessing of the Lord: it would be a glorious occasion—well might the angels rejoice in it—to see such a youthful company, devoting their hearts to God, and

seeking his blessing. Our religion, my dear A., is worth living for—it is worth dying for. May we never, never make shipwreck of our faith! but continually grow in the knowledge of the Lord. O, my dear A., I wish it was in my power to tell you how much I love and feel for you! I was trying to think to-day what would be my feelings were you called to die—were I called to see you close your eyes in death. The bare thought brought tears into my eyes. I could not think of parting with any one of my dear class; but besought the Lord that they might be spared to be useful, and to win many souls to Christ. But I should prefer to see them die now rather than to have them bring a reproach upon the cause of the Redeemer, and lose their souls for ever. I trust in God that all will live to bring glory to the name of Jesus, and be a blessing to the church and to the world. The time is short for us; we should be at work with all our hearts now. Have ever some one in particular in your prayers: beseech the Lord to convert the soul of this person: never rest until such a one is blessed; then take another. Always seek opportunities for doing good. The Lord will reward you with unspeakable peace in your own bosom. Dear A., be faithful in all your ways. Do not

fear your companions; but set them a good example in all things. . . . Grow as fast as you can, and be a whole-hearted Christian."

---

## CHAPTER XI.

### CORRESPONDENCE.

IN the regular system of promotion practiced in this school, the scholar addressed in the preceding notes was to be removed from her affectionate teacher. How deep her grief at the separation of this delightful but responsible relation !

"My heart is too full for utterance. I cannot tell you how much grief I felt this afternoon when I looked upon my class-book, and found your name crossed off. I wept for a long time, and could not feel reconciled to it. My heart said, It must not be so. I could not be satisfied until I had prayed that I might know what was right. I cannot write now, for the tears flow very fast. I have loved you tenderly, and you have always treated me with so much kindness, I know not how to have you go. As it was in my class that you felt you were a sinner, and I had the happiness of praying for you—weeping when you wept, and after-



ward rejoicing when you rejoiced, and as we have since spent together eight happy months, I think again that I cannot let you go ; but it is doubtless best. Your notes, dear A., will comfort my heart for years to come.—I hope and pray that, wherever you are, you may enjoy the presence of the blessed Jesus, and know that all your sins are washed away in the blood of Christ. Always, my dear Ann, believe that I am your sincere friend, as I have been

“ Your affectionate teacher.”

“ I don't know when I have felt as I did last sabbath, when Mrs. N. (the superintendent) came and took you and C. for teachers : I could not help shedding tears. When the teachers met, Mrs. N. asked me which of my class she should take ; but I could not say that I was willing that any one should leave. I told her, if she must have any, that she must herself make the selection ; for I thought all were prepared to go to any other class. She concluded, as we were so much attached to each other, that she would let us remain together another quarter. Perhaps I did not do right, as some other teacher might have done you more good ; but I desire to do you all good, as I love you all more and more. I feel very

anxious about M. The last time I conversed with her, I learned she had some evidence of her acceptance with the Lord. I think she desires to love and serve the Lord; and feels determined to seek until she obtains the pearl of great price. I wish you would write to her again—urge her to attend class, and use the means of grace. I have written several times, but she has never answered. As she does not attend school, it is much harder for her to write than for you. Tell her how much I feel for her. I hope before long to know that she has a bright evidence of her acceptance. O, my dear A., you don't know how much good you may do her: be faithful in all things—willing to bear any cross. God has given you one talent, and he will give you two, or five, if you improve them."

We close our selections of Miss Bowler's correspondence with this beloved pupil, with a note accompanying a new-year's gift. All the other members of the class received a like token of affection.

*"January 1, 1838.*

*"I wish you a happy new year.*

*"MY VERY DEAR ANN,—You know I have long loved you with more than common affec-*

tion ; and that for the past year, especially, my dear class have been much in my thoughts. In all probability it is the last year that we shall be together as a class. Soon some will be removed to other classes, or become teachers. Let the past be remembered, dearest A., even after I am removed from you : believe I have loved, and do still love you ardently, and shall think of, and pray for you, while I live. O, prepare for all that awaits you, by devoting yourself to the cause of God. In whatever situation I am placed in future, think of me as your sincere friend and affectionate sabbath-school teacher."

From the specimens presented, a good idea may be formed of the character of her very extensive note correspondence. Not a moiety of the letters written to this pupil have been presented ; and the others shared equally in her attentions. Nor were her efforts of this description confined to her class, but extended throughout, and sometimes even beyond, the circle of her immediate acquaintances.

We shall fill the remainder of the chapter with a promiscuous selection from her notes to other scholars or friends :—

"MY DEAR M.—I have written to the other members of my class regularly ; and although

I don't know that you wish me to write to you, I cannot bear the thought that you should seem to be less in my thoughts, or that I should write less to you than to the others. You are not, dear M., be assured, less in my thoughts and prayers. I feel, if possible, more for you than I ever have felt before ; and constantly pray that you may see yourself to be a sinner in the sight of a holy God. Were it not that I loved you I should not feel so anxious about you ; but I do love you, and feel that your soul is as precious as that of any other in the class. While they tell me they are happy, I rejoice with them that the Lord has changed their hearts ; and when I turn and see my dear M., I think, ' Is it possible that she is the only one that is unwilling to give her heart to God ? ' I earnestly long for, and desire, that the blessed time may soon arrive, when I can hear you say that you are willing to give up all for the sake of a ' clean heart ; ' for that happiness which is unspeakable and full of glory. You would lose nothing by such a course ; the others can tell you they have found more than they have left. Will you not seek the forgiveness of your sins, my dear M. ? Will you not resolve that you will never rest until you have an evidence that the Saviour loves you, and will keep you from sin in the

future? I cannot cease to pray for you, but will be more fervent, beseeching the Lord to show you that you cannot be happy unless you seek his face and favor.

“ You have told me you thought religion was important—that you wanted it ; but you must be decided to seek it now—as now is the only time promised you. I will ask you, dear M., to do one thing—if you have not done it—that is, go away by yourself, kneel down before the Lord, pray that he would enlighten your mind, and show you what hinders you from seeking him now. Ask him to remove every obstacle, and help you to overcome every difficulty in seeking him. How it would rejoice my heart could I see you trying to walk with the rest of us in the narrow path that leads to heaven! If you fear opposition, do not let this keep you from seeking the Lord ; but be determined, though all the world should oppose you, to seek the Lord : he will give you strength to live to his glory. May the Lord give you all needful assistance, and a heart of penitence ! I wish you would write to me : all the others have written.

“ Your affectionate teacher.” —

## TO THE SAME.

“O, my dear M., will you not begin now? Begin to-day. Resolve you will love the blessed Saviour, who has died for you. As well as your teacher and young friends, you have sinned: we all have sinned. The Bible says: ‘Unless we repent we shall all likewise perish.’ I cannot bear the thought that one of my class shall be found unprepared in that great day of his wrath.

“I have felt a great deal for you lately, dear M. You have always treated me with kindness; and if any one should ask me about you, I should say, in every other respect, you were all I could wish. But when I think you do not love the Saviour, I long to have you taste and see how good the Lord is. Have you attended any of the South-street meetings? I should think there were over fifty went forward for prayers last evening—many of them for the first time—thirty have found peace. And now I want you to come. If you begin, I have no doubt that many others would go with you: perhaps they are waiting for you. O, Mary, will you not seek Him? Let me have the happiness of knowing you are determined to go to heaven, and to love the same Saviour that I

love. I sought the Lord when I was fourteen. I have professed to love him eight years ; and I feel more like loving him now than ever before. I never was sorry. You never will be. If you do not seek him now, I am afraid you will never have another opportunity—certainly not one so good as this. How pleasant it is to feel that we can call God our Father ! Though you have no earthly father, God has promised he will be the Father of the fatherless children, if they will seek him. O, seek him, Mary. Remember I pray for you every day, and shall continue to do so with all my heart. Pray for yourself. If you do not feel that you are a sinner, ask God to show you your sins—repent of them, and he will forgive you.

“ Your affectionate teacher,      S. G. B.”

“ DEAR E.—While so many of your young friends are seeking the Lord, and especially so many of our class, I cannot bear the thought that any one of my scholars should be indifferent, and not open the door of her heart to receive the Saviour. Let me ask you, my dear E., for I love you, and want you to be happy, do you not desire to love the blessed Saviour, who has done so much for you ? If you do, then seek him now with all your heart. You

never will have a better time. You are not too young. I gave my heart to God when I was about your age : youth is the best time. 'They that seek me early shall find me,' is the blessed promise of the Bible. Others are seeking an interest in the blood of Christ, and to be prepared to die. I know not how soon this event may happen. I should feel exceedingly sad, and weep much, should E., or any of my scholars die in their sins : we should then be forever separated. I fear for you ; let me tell you, my dear E., I pray for you every day. Try to pray for yourself. Your mother would rejoice should you seek religion.

" Your affectionate teacher."

" MY MUCH-LOVED E.—Your last kind and affectionate note gave me very pleasant feelings. I rejoice that you love the Lord more and more every day ; and hope and pray that he may bless you yet more abundantly, that you may be able to say, 'The Lord is my portion, I shall not want. He maketh me to lie down in green pastures : he leadeth me beside the still waters.' Strive, at all times, to keep your thoughts fixed on the Lord, and you will enjoy peace of mind ; and feel that you 'can read your title clear to mansions in the skies.' I am glad you



enjoy your mind as well now (attending school) as you did at home. I was afraid school would have a different effect ; but it need not, if we pray to God to keep us from speaking or doing anything wrong. How pleasant the thought that Jesus can hear our prayers as well in one place as another ! If we lift up our hearts to him a hundred times in a day, he can as many times hear and bless us. We can say, while in school, at home, or in the street, or visiting our young friends, ‘ Lord, keep me from sin, and help me to do good.’ This is a kind of prayer we can always use ; and if offered with a sincere desire, we shall be heard and answered. O, my dear E., think of, and pray much for,  
“ Your affectionate teacher, S. G. B.”

The following was addressed to a teacher in the infant department of the sabbath school :—

“ MY DEAR B.—You may think it strange that I write to you ; but if you knew my heart, and could see how much I love you, and feel interested for you, I think you would say, Write on—give full expression to your feelings.

“ I have wished to speak to you many times of late, but have not had opportunity ; besides, I cannot express my feelings so well verbally as

in writing. This is my only excuse for writing to you this evening.

“When I was appointed to take charge of the infant department in the sabbath school, I felt my weakness to be great, and knew I could not do my duty faithfully unless I had divine assistance. I went up, as you will probably recollect, one sabbath. I saw that there was only one teacher a professor of religion. I knew that some of them did not feel interested for the souls of the children—but merely heard the lessons and hymns repeated, without impressing them upon the heart. I felt, if I took the appointment, that I ought to have prayer in the school, and some general exercise from the Bible: with the assistance of the Lord I was determined so to do. I felt very much for the teachers, and prayed earnestly for them that they might be converted, to assist me. You know not how it rejoices my heart—how happy I feel, when I think and believe they are all the disciples of Christ, and will work with different feelings in his vineyard.

“You may ask, why I did not retain the appointment? At that time most of my class were serious: some of them wrote to me requesting me to stay with them. I felt so much attached to them; and thought that, perhaps,

I might do more good by staying than in any other station : so I concluded to remain.

“ And now, my dear friend, we are all trying to do good in the same blessed cause. I wish we might help each other, pray for each other, and both walk worthy of our profession.

“ Your true and affectionate friend,

“ S. G. BOWLER.”

The following seems to have been written in the early part of her sickness. Her allusion to the death she should choose is touching ; and when we recollect that she did waste away under the lingering mildew of consumption, her words seem almost prophetic :—

#### TO THE SAME.

“ When I saw you, dear brother, go forward and dedicate yourself anew to God, and give yourself up to the cause of the church, my feelings were entirely overcome, and I wanted only one thing more to make me perfectly happy : that was, to have S. with you. It will be nine years the thirteenth of July since I professed to love the Lord. I joined the church on probation in September, I think ; and never, for a moment, have I regretted it. Though I never have felt a desire to stay away from class, and

the other means of grace, I should not have been permitted to enjoy them out of the church ; and they have been the means, under the blessing of God, of keeping me thus far. I am more than ever convinced that there is nothing like religion. When sick and diseased, it is our life ; when hungry and thirsty, it is our meat and drink : in every way, it is 'the one thing needful.' We must all have it—the sooner the better for us, as it will make us happy here, and give us a more abundant entrance into the kingdom of our heavenly Father. May our hearts, my dear brother, be filled with the fullness of Christ ; then we shall be enabled to show, in our lives and conversation, that we are entirely his. I have not enjoyed my mind as well since I have been sick as when well ; for it has been impossible to keep the mind so much stayed upon the Lord, or to have that spirit of prayer. My seasons of private devotion have not been so regular, and my communion with the Lord has not been so sweet ; but I mourn for former seasons to return, and I believe that they will. I have felt some token of it : the Lord will not always hide himself from those that desire his presence ; but will meet them, and show them that he delights to do so.

“ I desired, when I was small, to die with

a consumption, that I might be fully prepared, and give evidence to all around; but am convinced that we can honor God as much in any other death, and I would not choose if I could. I trust if we love the Lord in life, he will go with us through 'the valley and the shadow of death.' "

We subjoin two short extracts from notes addressed to a friend upon the duty of connecting herself with the church:—

"I desired very much to see you and B. join the church yesterday. Why do you delay? Because you feel unworthy? We are all unworthy of a place in the church; still God has promised if we believe in him he will be a Father to us. If we are his children, shall we refuse to use our influence in favor of religion? By this act we show we are decided to love and serve God all our days; besides, we have the watchful care of those older than ourselves. On the next occasion, I hope to hear that you are united to our company. Come, go with us, and we will try, with the assistance of God, to do you good; for the Lord has spoken good concerning Israel.

"Think not, dear S., because you have not

joined, we do not care for you: we do feel interested in every one of you, and would do all in our power to encourage you to love and serve this blessed Jesus all your days. I love to pray for you: hope God will hear and answer my feeble prayers, and bring others to himself."

"I felt grieved when I read that part of your note speaking of your intention of not, at present, joining the church in full fellowship. If wholly on account of your unworthiness, I think you cannot make it a sufficient excuse; for this is one very necessary qualification for admission. If you do not join now, on this account, when will you? I hope you will not put it off. A union with the church was the means of my continuing, until this day, a spared monument of the grace of God. Take up the cross, though it should be with trembling. Remember, 'he that goeth forth weeping, shall doubtless return again rejoicing, and bringing his sheaves with him.' O, dear S., I cannot think of your putting it off. The Lord will give you grace; he has promised it. He will not turn away from the weakest believer. I feel confident that the Lord has much in store for you. Let us together seek for the indwelling witness that all our

ways are pleasing in the sight of the Lord. How I wish you could come into our prayer meetings on Saturday evenings!" (Referring to the meeting of her own and her sister F.'s class, on that evening, for prayer and praise, at their house.) "Now I think of it, this evening we had fourteen present; all spoke, and all but four prayed. This encourages my heart very much. When we invited our classes to meet here, we did it with a view to lead them forward in the path of duty; but did not dare to hope for as great things as we now witness. We have invited others besides our classes, and all take part in the exercises generally. I have felt, when I have heard them pray for me, that I was repaid for all I had ever done in the sabbath school, and would be willing to continue the same labors until the close of life."

The extracts from Miss B.'s correspondence might be profitably multiplied, exhibiting, as they do, the diligence, anxiety, faithfulness, and heavenly wisdom of this young, but exemplary teacher; and at the same time affording many instructive suggestions to readers of the same age as her fortunate and grateful correspondents. But the limits of our little volume

will not admit of a more extensive selection ; enough have been already presented to give an idea of the appropriateness and efficiency of this plan of spiritual instruction, the character and talent of the teacher, and the ardent affection existing between herself and her class. The same measures, followed up with the same loving ardor, will secure to others the same success.

---

## CHAPTER XII.

### LETTERS FROM HER SCHOLARS.

HAVING, in a previous chapter, presented specimens of Miss B.'s extended and useful correspondence with her youthful charge, it may not be uninteresting or unprofitable to select a few of the large number of notes that she received in return from them. It must be recollected that the writers of these short epistles were children in years as well as babes in Christ. We have been sparing of corrections and alterations, preferring to present the letters, as nearly as possible, as they were sent to their "beloved teacher."



**"DEAR TEACHER,—**The reason why I have not answered your note before was not because I did not wish to, but for want of time. I wish you would write to me oftener, as it encourages me ; and I love to hear that you feel an interest in my eternal welfare. We were counting our notes that we had received from you, and found that you had written seven to me, and thirty-three to H. B. Do write to me oftener, and I will try and answer them. I think that our Saturday-evening meetings are very interesting indeed. I love to come. I think I find religion to grow better and better. I do not find it so easy to exercise faith as I could wish. Our class meetings at brother P.'s are very interesting and well attended.

**"O, my dear teacher,** how shall I ever do enough for you, who have done so much for me ? But your reward for your labor of love is in heaven. And O, if you are so happy as to see your class in heaven, and think that you perhaps were the means, in God's hands, of their being there, will it not serve to increase your joy ? My dear teacher, pray for your unworthy scholar, that she may be kept faithful upon the earth, and that when she is called to exchange worlds, she may receive a 'crown of glory which fadeth not away.' C. M. M."

“MY DEAR TEACHER,—I received your kind note this morning with much pleasure. I am very sorry your eyes are sore, as I am afraid you will not be able to write to me so often as you have. The psalms which you mentioned as giving you much comfort, I have read. I have never found a passage in the Bible which expressed my feelings better than those verses : they are really comforting to my soul. I never found so much comfort in reading the Bible as I have since I experienced religion. When I sit down and open the Bible, and read, I feel so happy that I cannot leave off reading. It is indeed a very precious book ; I would not part with it for the world ! not for millions of worlds ! It is the Christian’s life.

“I feel more for my companions than I ever did before. I pray earnestly for them. I hope to see my prayers answered. O that God would convert their souls ! But I must not write any more, as I have exhausted my time, and I intend to write to one of my friends, that I may, if possible, persuade her to embrace religion.

“I remain your affectionate scholar,

“A. C. A.”

We can but notice here the power of a good example. This faithful and pious teacher left

her mark upon the susceptible hearts of her pupils. Immediately upon their conversion they commenced using the same happy means of doing good with their unconverted young associates.

“MY DEAR TEACHER,—I hope you will excuse me for writing. I could not wait for your answer, as I have so much to tell you. I feel much encouraged to persevere in trying to get my companions to come to Christ. Last Wednesday I wrote a short note to one of them, and yesterday I received an answer. She said she was determined to set out now to seek the Lord. O what a thrill of joy ran through my heart when I read those words! She said she thought if it had not been for our letters she would still have been walking in the paths of sin. But what greater happiness could I receive than that which I felt this morning upon hearing that she had been blessed! God has, indeed, blessed our feeble efforts. I feel more than ever encouraged to persevere. Do pray for us, that, where there is one, we may see all of our companions coming to Christ. Nothing gives me more pleasure than to see one of them exhibit signs of penitence. As God has been pleased to bless our efforts, I

feel encouraged to try to get more to seek religion. What would increase our happiness more than to see all our companions coming to Christ? O do pray for us, that we may be strengthened in the performance of our duties, and that we may have the unspeakable happiness of meeting in heaven!

“Your affectionate scholar,      A. C. A.”

“DEAR TEACHER,—I have seated myself to address a few lines to you. I have been looking over the billets you have written to me, and I thought that I never could repay you for your kindness to me. O, my dear teacher, it is a source of great joy to me that I have a friend who feels an interest in my welfare, and who, no doubt, often prays for me. I love to have you converse with me; it encourages me to persevere. I would not give up what I now enjoy for all that this wicked world can offer. We can enjoy the world but for a season; it will soon be gone. But heavenly joys will last for ever. O when I think of going to heaven, and seeing God, and dwelling with the holy angels, I feel as if I would give up all and love and serve God, if it were only to enjoy him when I die! But the Christian not only has a prospect of future happiness, but has a foretaste

of heavenly joys in his soul to encourage him while in this world. I feel as if I wanted all that are out of the ark of safety to come, and taste and see how good religion is. At times I feel as if I longed to depart and be with God, I have such a fear of backsliding. It seems to me that I had rather die than go back into the vanities of the world. O pray for your unworthy scholar that she may not only be an humble and devoted Christian here, but that she may, at last, meet with her teacher and class-mates, to praise God in heaven !  
C."

Who can question the soundness of the work of grace in the hearts of these converted children ? "Out of the mouths of babes and sucklings the praise of God" was, in this sabbath-school revival, indeed perfected.

"DEARLY-BELOVED TEACHER,—It is a source of happiness to me to think that while we are absent in body, yet we can converse by writing. Your notes are always received by me with great pleasure, particularly when they are unexpected ; for I always derive much benefit from them, and by them I know that my dear teacher loves me.

"One thing that you said in your last note

made me sad : that was about death. I thought, were I to lose my dear teacher, what should I do? Yet I know that, if it should be the will of God that you should leave us, we could say nothing against it. I know you are prepared to die. But if, instead of you, I myself were called, I am afraid I should not be fully prepared, though I have no fear of death. Still I know that I have not improved the privileges granted to me ; I have been very unfaithful, and that is one thing in which I am not prepared. But I hope for the future that I shall be more faithful in doing my duty, so that, when I am called to die, I may have nothing to regret ; but have my work all done, and be ready at the call of God.

“ Believe me your sincere and affectionate  
pupil, A. C.”

“ MY DEAR TEACHER,—I thank you for your last affectionate note. Dear teacher, if you knew how much pleasure it gives me to receive a note from you, I think you would feel that your labors are not in vain. You say, my dearest teacher, that you need very much grace to enable you to do anything in the vineyard of the Lord. I also can say that I do feel the need of much grace to enable me to overcome the wiles of

the adversary. O, my dear teacher, I feel that I am very unfaithful! Pray for me; make me a special subject of your earnest prayers; pray that I may have a brighter evidence of my acceptance, and be enabled to exercise more faith myself in prayer. I do praise God for such an earthly friend as you are to me. I am determined not to fear my companions, but to take up my cross and set them a good example. It is my earnest prayer that we may meet in a better world, to part no more.

“Your unworthy scholar, C. M. M.”

“DEAREST TEACHER,—I was very glad to hear from you this morning. You asked me if I doubted that you loved me. No! How could I doubt when I know you love me? when I know you have taken so much pains to write to me, how can I doubt that you love me? No, my dear teacher, I know you love me, and I know that I love you in return. What an ungrateful creature I should be if I did not love one so much interested in my eternal welfare! But how much more ought I to love my dear Saviour, who has done infinitely more for me than any person upon earth! Yes, I ought and do, I hope, love him, and hope I shall always love him, and try in everything to please him.

I hope I shall be enabled to persevere on in this good way, bearing the cross. I have written once to M., and will write again, if you think it will do any good. Good by, my dear teacher. From your unworthy scholar,

“A. C. A.”

The following letter appears to have been written by one of her class, upon her removal to the responsible office of a teacher:—

“MY BELOVED TEACHER,—It is with a painful heart that I sit down to write to you: one who has been so kind to me, instructed me in the ways of religion, ever been ready to give advice when I have asked it. How can I tell you that I must leave you? O, my beloved teacher, pray for me that I may be as good a teacher to those under my care, as you have been to me. You have been a teacher, a friend, and, may I not say, a sister? yes, more than a sister to me. Don't forget me now. I am young and need much advice and encouragement. I hope my dearest teacher will give it to me. I hope you will write to me as often as you can. Must I say, good by? Yes; but, O don't forget to pray for me, will you?

“I remain still your most affectionate E.”



This was the character of an almost daily correspondence between these loving and pious lambs and their devoted and affectionate shepherdess. She led them indeed through green pastures and by the side of still waters ; and their rapid growth in grace, their early Christian maturity, and their remarkable constancy, are the blessed results of her watchful care. In this epistolary intercourse, both the minds and the hearts of the children were cultivated. Habits of close self-examination, devout meditation, and pious reflection, were formed by this continued expression of their religious experiences. The plan, with its wonderful success, must commend itself to every teacher anxious to seek out the most efficient expedients for benefiting his class.

---

### CHAPTER XIII.

#### CLOSING REFLECTIONS—SICKNESS AND DEATH.

It is not a matter of surprise that so much attention, affection, and prayer, secured the most grateful results. Her associates and friends were drawn to her by the warmest and most enduring ties. The disinterestedness of her affection—seeking not its own ; her happy

and amiable temper ; and, above all, her child-like simplicity of character, and sincere and living piety, have given her an unrivaled place in the tender remembrance of those who were so fortunate as to enjoy her acquaintance. In their intercourse with no one of their other friends and companions have those that moved in her circle experienced more unalloyed pleasure or profit. Her memory with these, although she was liable, as are all, to infirmities and errors, and was undoubtedly imperfect in character in many particulars, is unstained, and presents the nearest imbodiment of a perfect friend.

Her power over the affections of her friends, and the general respect in which she was held in the community, might, at first sight, seem to be attributable to a peculiarly favorable natural disposition ; but a more careful acquaintance with her history, especially with her diary, will bring out, most distinctly, the true secret of her influence : it was grace, and not nature. Her closest and most intimate friendships were formed in her last years, when her character had come, more completely, under the power of the Holy Spirit, and the divine life in her soul was more deeply perfected. Her habits and tempers, as truly as her gifts and graces, were the trophies of our blessed religion.

Not a small cause of the mature and consistent piety of one who died so young, and of the beauty and harmony of her mind, was her early conversion. Like her class, her own experience offers one of the best testimonies in favor of the possibility and importance of religion, even in early youth. She had not to unlearn, or continually struggle with, the inveterate habits and prejudices of a long and confirmed course in sin. When her mind was pliable and tender, religion purified and strengthened it, and the gracious Spirit drew out, into rich perfection, one after another of its blessed fruits. From an early date a growth in grace commenced and continued until her death: she was thus a mature Christian when others were just waking up to the interests of their eternal destiny.

This also induced a regularity, consistency, and evenness in her religious life; her principles of piety had "grown with her growth and strengthened with her strength." Her associates, pleasures, and employments had all been chosen under the influence of these early religious impressions. She had no desire, and but little temptation, to go back again to the world: her friends, her scenes of enjoyment, her long-wonted resorts, were in the church.

The sanctified vigor and activity of youth ever urged her forward in her own Christian experience, and impelled her out into the broad field of religious charity—the doing good to the souls and bodies of our race.

As a sabbath-school teacher her success was, indeed, enviable. Her studies, labors, prayers, and skillful expedients, all met with their deserved reward, even before the death of the teacher. It was only a small portion of her reward, however, that she received here—the future recompense she has now entered upon; but no intimations of its exceeding glory can she give us while we tabernacle in the flesh.

The members of her class were converted to God. They gave the most satisfactory evidence of the soundness of this change; and were united to the same church with their teacher. They kneeled at the same communion altar; prayed and praised in the same social religious meetings, and followed her to the grave with tears, but with hopeful expectations of an endless and blissful reunion in the eternal world. One of the members of her class—a quiet and amiable little girl—who had given good evidence of a change of heart, sickened and died while she was connected with the school. The

presence of her dear teacher was continually desired in the sick room by the affectionate and suffering scholar. The request was most cheerfully granted : she watched and nursed her with the kindest attentions until she died. Her interviews with this lamb of the fold were of the most encouraging nature. She lost a scholar, but heaven gained an inmate. Her labors had not been in vain ; death sealed and confirmed her work, and placed the subject beyond the power of temptation. They have since met. Who can imagine, much less describe, the meeting ?

To the present time, several years since her decease, her former pupils have been sitting at the feet of Jesus and receiving his instructions. They are living to meet again the object of their deep and sincere affection.

To resume the thread of our narrative :—A separation was now about to take place between herself and class. Her union with Rev. E. H. Downing, A. M., a graduate of Brown's University, was about to be consummated. This event had been delayed by the long-continued ill health of brother D., and, at times, seemed to be finally interrupted by his increasing maladies. The milder climate of the south, however ; the less-exacting duties of teaching, and

the remedies used, were so far successful that no serious obstacle now seemed to be in the way of an early marriage.

As was seen in the diary, Miss Bowler looked forward to this event as prospectively affording an opportunity for an enlarged amount of usefulness ; and by prayer and meditation, as well as by an increased attention to her studies, she endeavored to prepare herself for the faithful discharge of her anticipated duties. Her future employment was invested, in her mind, with an exceeding interest, as she was to have charge of the education of several young ladies, some of whom were pious.

Her arrangements were all made. She was to leave for the south immediately after the marriage ceremonies. The usual preparations had been made ; her farewell letters were written. Her friends and scholars came in to pass a few pleasant, but melancholy, hours before her departure—an event to which they looked forward with the sincerest grief. On that evening she was espoused to death !

She had often been unable to attend upon the services of the sanctuary, or to meet her loved sabbath class ; but nothing serious had been anticipated. On the evening alluded to above, she was severely attacked with pain,

and from that time experienced only short hours of relief during the long period of her illness.

Although severe sickness came thus unexpectedly, it did not find her unprepared; neither did her peculiar circumstances or disappointment disturb her confidence in God or resignation to his will.

The marriage ceremonies were postponed; herself and friends then supposing that her illness would be but of short continuance. Brother D. remained as long as his engagements at the south would admit, and was then compelled reluctantly to bid a painful adieu. Still her faith failed not. The religion she had recommended to her class in health, she could now experimentally recommend in sickness. They had seen her do the will of God, and they were now permitted to see her suffer it.

Her hold upon the large circle of friends in which she moved was now clearly seen—her sick room had attractions for them, equaled by no other place, and they eagerly offered their attentions and services. Everything that affection could suggest, as a source of pleasure or relief, was immediately sent to the sufferer. These simple presents and mementoes of affection afforded many moments of subdued joys in the interim of wasting pains.

It rarely occurs that the sickness of a young person affects any other circle save that embracing kindred and the nearest friends; but this sick room was an object of interest and the kindest sympathy throughout the community; and persons with whom our sister had no previous acquaintance sent their names and tender solicitude, attached to some offering suitable for an invalid. It must have been goodness, not greatness, that rendered that sick couch so attractive.

Her sickness was of eleven months' continuance. The best medical aid was procured; but her disease baffled all professional skill, and she slowly pined away. Her sufferings were sometimes acute beyond description. "Susan was a great sufferer," writes her sister, "through all her sickness; but about a week before she died her sufferings were intense." Her religious experience, during this long period of pain and uncertainty, (for the expectation of returning health remained almost until the last,) was such as might have been inferred from a previous knowledge of her character. It was marked with the utmost patience and resignation. Her religious life had never been noted for extremes of feeling, but for calmness and decision. These were eminently the cha-



racteristics of her sickness. Her mother says, in a letter to me, "She told me, about a month before she died, that, from the time she was taken sick, she had felt perfectly resigned either to get well or to die. She had felt no anxiety about the result, although she had always thought, until within a few days, that her recovery was possible." Her sister wrote to a friend just after her decease:—"Susan was very much resigned, and almost impatient to go for a few days before her death. She said to me frequently, 'O if I could be released! Now pray for me that I may have patience to wait the Lord's time!'"

'Her spirit, like the evening sun,  
Has passed away in brightness, and we feel assured  
That, like that sun, she too shall rise again,  
And, clothed in stainless robes, be found  
Among the blissful throng of ransomed ones  
That shine for ever near their risen Lord.'

The writer had the privilege of visiting that sick room a short time before it was rendered vacant by the spoiler. Years have passed since then: the vividness of the impressions of that scene is lost—the words of the dying friend are forgotten; but an ineffaceable remembrance of the heavenly calmness and pious resignation exhibited in her countenance and language is

left behind. For many days the burning heat of that emaciated hand was felt, as it conveyed, for the last time, the significant token of friendship; and the melting brightness of that eye was present, as she bade a sweet farewell—till we should meet in heaven.

Of a scene like this, thus writes her intimate and long-loved friend, Mrs. Stevens :—

“The last interview we enjoyed on earth will ever remain a green spot in my memory. It was during her last sickness, and after her friends had given up all hopes of her recovery. I spent two or three days mostly by her bedside, and our conversation was of the better land to which she was evidently hastening. During my stay with her a dear friend bade her adieu for a distant land, whose parting words were of a meeting in other and happier days. There was a look of lofty serenity on her face as she said to me, when we were alone. ‘We shall meet in other and happier days in heaven.’

“Our cheeks were wet with tears when I took my last leave of her, and our hearts were too full for words; but when she raised her expressive eyes to heaven, and pointed her thin hand upward, the look and significant gesture were not lost upon me. They are with me

still: 'Though dead, she yet speaketh.' The heavenly glance beams on me from the skies, and the hand beckons me thither. There may we meet; for

'There is no farewell sigh  
Throughout that heavenly clime  
No moaning voice or sever'd tie,  
Or change of hoary time.'

Rev. C. K. True, who had charge of the Lynn Common church during the period of her sickness, assures the writer that her deportment and appearance, at this time, were every way such as we might expect from a mature and submissive Christian: in her Christian experience, under suffering, she presented the most lively testimony of the power of grace, in the sinking weakness of nature. The following summary, containing a short outline of her early history, and a description of her final hours, was prepared by him, and published in Zion's Herald:—

"She died on the 20th of July, 1839, at the age of twenty-four years and one month. She embraced religion about ten years ago, under the ministry of the Rev. A. D. Merrill, and while connected with the sabbath school at

**Lynn Common.** Ever after she manifested her attachment to the Redeemer, by actively engaging in the promotion of his cause. She was long a zealous teacher in the sabbath school, in which her labors were singularly blessed, by the conversion of the entire class under her care : she was a diligent member and secretary of several benevolent societies connected with the church ; and was always depended upon for practical services and contributions. Her piety was manifested in uniform and steady attention to all the means of grace, and in a lively interest in the cause of religion—practical and experimental. Hundreds of letters and notes upon religion were written by her to the members of the sabbath school, and to her friends. Her natural disposition was marked by many traits of loveliness ; but grace gave a higher finish to her character.

“The peculiar circumstances in which she was taken sick, and the painful nature of her disease, demanded the exercise of much patience, which, by the grace of God, she was enabled to maintain throughout.

“It was not impressed upon her mind that she must die, until a few weeks before the event ; and then she bade farewell to every hope of recovery with resignation and composure.

"About a fortnight before her death she had a strong premonition of its approach, and expressed it to her father. He inquired if she felt resigned to it. She replied, 'I fear not perfectly, but I desire to be.' He repeated some of the most precious promises appropriate to her case, and joined with her in prayer. She seemed to be relieved and blessed. At sunset she observed the light upon the shutter, and requested that it might be thrown back that she might see the sun go down.

"It set without a cloud, and left a most brilliant lustre on the horizon. She looked upon it earnestly, and expressed a hope that 'her sun might set as clear, and leave behind it as bright a light.' Soon after she called her friends around her, and bade them all farewell. I came in after the evening service, and after we had sung, at her request,

'On Jordan's stormy banks I stand,'

we bowed down around her bed, and implored upon her the blessings of our heavenly Father. I asked her what were her prospects; she alluded to the circumstances above described, and remarked, 'I think my sun is setting pretty clear.'

"From that evening she declined rapidly, until her spirit took its flight to the bosom of her God and Saviour."

True and beautiful was that symbol—the cloudless setting sun—save that no darkness followed: there is no night there! The light of her earthly sun grew faint but by contrast—and was lost in the superior radiance of the upper sphere, as

"She soar'd away,  
And mingled with the blaze of day."

The lustre of her humble and holy example, like the streaming glory left upon the western sky, has not yet faded from the view of those who, with tearful gaze, watched her shining exit from this world of pain. Indeed, she has rested from her labors and her works do follow her.

Along that track, illumined by her Christian experience, may her dear sabbath-school class and numerous friends eagerly journey, until, with her, they are admitted to the companionship of each other, in "happier days—in heaven."

## HYMN TO THE BEREAVED.

*On the occasion of the death of Miss Susan G. Bowler.*

BY ALONZO LEWIS, ESQ.

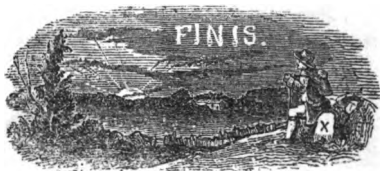
Heb. xii, 6-11.

Why should we weep when friends depart,  
If they have found a brighter sphere?  
Dear as they were to each warm heart,  
Our wish should not detain them here.

What though our bosoms loved them well,  
And deem'd their life our highest bliss?  
They find a joy no words can tell,  
A joy full well exchanged for this.

Let ardent love exult to feel  
The hope that faith alone can know!  
And God that treasure shall reveal,  
When time shall cease with us below.

Let those alone who never felt  
Devotion's glowing spirit, weep;  
But they who at Heaven's shrine have knelt,  
Their hearts from all deep wo should keep.







BOOKS PUBLISHED BY LANE & TIPPETT.

# THE KINGDOM OF HEAVEN AMONG CHILDREN.

TWENTY-FIVE NARRATIVES OF A RELIGIOUS  
AWAKENING IN A SCHOOL IN POMERANIA.

FROM THE GERMAN.

"We sincerely thank the translator and publishers for issuing this delightful little volume. We could not leave it till we had read every line, and we most cordially commend it to our readers. PARENTS and TEACHERS should read it, and they will get encouragement in their efforts to lead the young to the Saviour. LITTLE CHILDREN should read it, and they will see how Jesus loves little children, and how he listens to and answers their prayers."—*London Teacher's Offering.*

\*.\* The Editor of the present edition has been able to give additional interest to the work by subjoining in the Appendix an account of Dusselthal Abbey.

BOOKS PUBLISHED BY LANE & TIPPETT.

## **Selections from Old Humphrey's OBSERVATIONS AND ADDRESSES.**

One vol., large 18mo. Price Thirty-eight cents.

"A few years since there appeared in the Weekly Visitor (a periodical published by the London Religious Tract Society) a number of essays or papers on various subjects of a moral and religious nature, which attracted considerable notice by the practical good sense, the quaint humour, and above all, the truly Christian spirit which characterized them. A number of those papers were afterward republished in two volumes, severally entitled, 'Old Humphrey's Observations,' and 'Old Humphrey's Addresses,' in which form they were received with much favour by the religious public, both in Great Britain and in this country. The present work comprises a selection of the most interesting and instructive articles contained in the two volumes just mentioned; and we doubt not that those readers, whether old or young, who may favour it with a perusal, will find Old Humphrey to be neither an unpleasant nor an unprofitable companion."—*Preface.*

## **Farmer Goodall and his Friend.**

BY THE  
AUTHOR OF "THE LAST DAY OF THE WEEK," ETC.

Large 18mo. Thirty-eight cents.

The style of this volume is very similar to that of the author's preceding works. It is a pleasing mixture of dialogue and narrative, drawing religious instruction from the ordinary events and circumstances of a farming life. The book, which is embellished with a number of wood engravings, is divided into fourteen chapters, under the following heads:—Farmer Goodall's removal—His arrival at the farm—The survey of the farm—The best farming book—The two seeds—The good Shepherd—The unruly horse—The market—The lambs, and the springing corn—The lost lambs; the fallow—The wheat harvest—The storm of wind—The ingathering—The barn-floor; the grain of wheat.







